

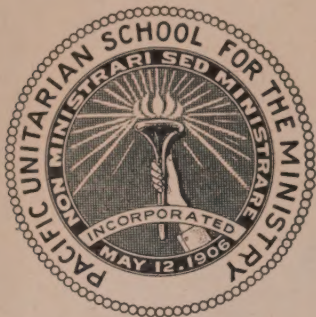
WORLD CONFERENCE ON FAITH AND ORDER

**REPORT OF THE PRELIMINARY MEETING
AT GENEVA, SWITZERLAND
AUGUST 12-20, 1920**

A PILGRIMAGE TOWARD UNITY

PUBLISHED BY THE CONTINUATION COMMITTEE,
REPRESENTING NATIONAL CHURCHES OF THE FOLLOW-
ING COMMUNIONS: ANGLICAN, ARMENIAN, BAPTIST,
CONGREGATIONAL, CZECHOSLOVAK, DISCIPLES, EASTERN
ORTHODOX, FRIENDS, GERMAN EVANGELICAL, LUTHERAN,
METHODIST, MORAVIAN, OLD CATHOLIC, PRESBYTERIAN,
REFORMED, SOUTH INDIA UNITED.

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BERKELEY, CALIFORNIA

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it seemed expedient, to print in full speeches. The stenographic reports, were somewhat unsatisfactory, could speakers to revise their addresses reports all over the world for revision the printing of this report. Therefore ary rather than the rewriting which

report will be circulated throughout at too much detail would obscure the throughout the Conference, that God

or readers who were not at the Con- to decide what subjects should be and the two discussed were selected that all the speeches were extempore or prepared only in the few hours between sessions, and that neither a verbatim report, nor much less a summary, can give the full value of the deep personal conviction of the speakers. Only a poet or a painter can reproduce in any way a heavenly vision. The Secretary has added to this report the Summary by Bishop Brent. Though it has already been sent to all the world, it should be preserved in permanent form and it will help the new readers, for whom we hope, to catch something of the vision.

Each session was opened and closed with prayer, but no attempt has been made to include the prayers, for the most part extemporary, and in various languages.

The official languages were English, French, German and Greek.

Copies of this report, and of the pamphlets issued by the Commission of the American Episcopal Church while invitations to the various Churches were being issued, may be had free on application to the Secretary, Robert H. Gardiner, 174 Water Street, Gardiner, Maine, U.S.A.

For the defects and errors in this report, the Secretary begs the continuance of that kindly indulgence which was so cordially and so frequently manifested during the meeting.



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AT the General Convention of the Protestant Episcopal Church in the United States of America, held in 1910 at Cincinnati, the committee appointed to consider a resolution looking to a World Conference on Faith and Order reported as follows:

"Your Committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe further, that all Christian Communion are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

"With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution:

"WHEREAS, There is to-day among all Christian people a growing desire for the fulfilment of our Lord's prayer that all His disciples may be one; that the world may believe that God has sent Him:

"RESOLVED, That a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communion throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a Conference. The

Commission shall consist of seven Bishops appointed by the Chairman of the House of Bishops, and seven Presbyters and seven Laymen appointed by the President of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention."

Pursuant to this resolution a Commission was elected to issue invitations to appoint Commissions to participate in arranging for such a World Conference, to all the important Churches throughout the world which confess our Lord Jesus Christ as God and Saviour. When a sufficient number of Commissions had been appointed, each was asked to send not more than three delegates to a meeting at Geneva, Switzerland, on August 12, 1920, to arrange for the further conduct of the movement. That meeting assembled on August 12, 1920, at the Athénée in Geneva. The delegates represented about forty nations and seventy autonomous Churches, including all the great families or groups of Trinitarian Churches, except the Church of Rome which had declined to participate. Those in attendance, including friendly observers from Churches which did not feel themselves to be within the scope of the Conference, and visitors who registered were:

- ABRAHAMIAN, ABEL, Armenian Bishop of London. LL.D. (University of Zurich). Upper Brook Street, Manchester, England.
- AINSLIE, PETER, REV., D.D. (Drake Univ. 1912, Yale Univ. 1914), LL.D. (Bethany College 1914). Minister Christian Temple and Editor *Christian Union Quarterly*. President Association for the Promotion of Christian Unity. Author *Message of the Disciples for the Union of the Church; If not a United Church, What?; God and Me*, etc. Disciples of Christ. Seminary House, Baltimore, Maryland, U.S.A.
- ALIVISATOS, HAMILCAR, Professeur de l'Université d'Athènes et chef de la Section des Cultes, Ministère de l'Instruction publique. Études dans les Universités d'Athènes, de Leipzig et de Berlin: Délégué de l'Eglise orthodoxe grecque du Royaume de Grèce. 40, rue Anagnostopoulou, Athènes, Grèce.
- ANDREWS, HERBERT TOM, REV., D.D. (Aberdeen), B.A. (Oxford). Professor of New Testament Exegesis, New and Hackney Colleges, London. Chairman Board of Theology, London University. Congre-

- gational Union of England and Wales. 283 Willesden Lane, Cricklewood, London, N. W. 2, England.
- ARMSTRONG, HENRY C., REV., M.A. (Yale University cum laude). Secretary Association for the Promotion of Christian Unity, Disciples of Christ. Associate Minister Christian Temple, Baltimore. 504 North Fulton Avenue, Baltimore, Maryland, U.S.A.
- ATKINSON, HENRY A., REV., D.D. General Secretary Church Peace Union and World Alliance for International Friendship through the Churches. National Council of Congregational Churches. 70 Fifth Avenue, New York, N. Y., U.S.A.
- AULÉN, GUSTAF EMANUEL HILDEBRAND, D.D., Professor of Systematic Theology in the University of Lund. Member of the Chapter of Lund. Prebendary Rector of Stora Uppakra. Church of Sweden. Lund, Sweden.
- BAIN, JOHN ALEXANDER, REV., M.A., D.D. Convener of Continental Mission of the Presbyterian Church in Ireland. Author *The New Reformation; Developments of Roman Catholicism; Questions Answered by Christ; Protestantismus und Katholizismus in Irland*. Church House, Belfast, Ireland.
- BANI, VITTORIO, DR. PHIL. Surintendant de l'Église méthodiste épiscopale italienne. Corso Sempione, 60, Milano, Italia.
- BARTLET, JAMES VERNON, Professor of Church History in Mansfield College, Oxford, England. D.D. (Hon.) of St. Andrews, Scotland. Studied at Exeter College, Oxford, then in Mansfield College. Joint author *Christianity in History* (1918). Congregational Union of England and Wales. 35 Museum Road, Oxford, England.
- BERTALOT, ELI, Pastor and delegate of the Waldensian Church. Bobbio-Pellice, Italy.
- BIBIKOFF, MICHEL, ancien chargé d'affaires de Russie en Suisse. Église de Russie. Hôtel de Genève, Genève, Suisse.
- BLACK, JOHN WYCLIFFE, J.P., C.C., Chairman of General Evangelist Committee of Churches of Christ in Great Britain. The Elms, Stoney Gate, Leicester, England.
- BOËR, ALEXIUS VON, University Professor, LL.D. Chief Curator of the Hungarian Reformed Church of Transylvania. Member of the Conventus of the Reformed Church of Hungary and chairman of several of its committees. Late member of the Civil Service. Appointed Professor of Administration and Finance Law in 1908 in the University of Kolozsvár, Klausenberg, Transylvania. Szerb utca 13, II emel (Gyrfas), Budapest IV, Hungary.
- BOUTFLOWER, CECIL HENRY, RT. REV., Missionary Bishop in South Tokyo. Representing the Nippon Sei Kokwai (Japanese Episcopal Church). Formerly Bishop of Dorking, England. Hon. D.D. (Oxon.). 11 Sakae Cho, Shiba, Tokyo, Japan.
- BOYNTON, NEHEMIAH, REV., D.D. Moderator National Council of

- Congregational Churches, 1910-13. 379 Washington Avenue, Brooklyn, N. Y., U.S.A.
- BRASH, THOMAS CUDDIE. Layman. Company manager. Con-
vener Youth Committee, Presbyterian Church of New Zealand. Box
28, Wellington, New Zealand.
- BRENT, CHARLES HENRY, RT. REV., D.D., LL.D., Bishop of West-
ern New York. American Episcopal Church. 660 Ellicott Square,
Buffalo, N. Y., U.S.A.
- BRILIOTH, YNGVE TORGNY, PH.D. Lecturer on Church History in
the University of Upsala. Church of Sweden. Upsala, Sweden.
- BRINDEAU, AUGUSTE, Pasteur et agent des Missions moraves à
Genève. Délégué de l'Église morave (Unitas Fratrum). 19, boule-
vard Georges-Favon, Genève, Suisse.
- BROWN, ARTHUR JUDSON, REV., D.D., LL.D. Executive Secretary
Presbyterian Board of Foreign Missions, New York. Author of several
books, including *The Mastery of the Far East*; *Unity and Missions*, etc.
156 Fifth Avenue, New York, N. Y., U.S.A.
- BROWN, RALPH WILDER, A.B. (Harvard 1906). Assistant to the
Secretary. American Episcopal Church. 715 Barristers Hall, Boston
9, Mass., U.S.A.
- BURNHAM, FREDERICK WILLIAM, REV., LL.D. President Ameri-
can Missionary Society of Disciples of Christ. First Secretary Dis-
ciples' Commission on World Conference. Former Pastor First
Christian Church, Springfield, Illinois, and of Wilshire Boulevard
Church, Los Angeles, California. Office: 15th and Locust streets,
St. Louis, Missouri, U.S.A. Residence: 533 Sunnyside Avenue,
Webster Groves, St. Louis, Missouri, U.S.A.
- BUSÉ, FRANÇOIS, Pasteur de l'Union des Églises évangéliques protes-
tantes de Belgique. "Témoin bienveillant." La Bouverie, près de
Mons, Belgique.
- CAIRNS, JOHN, M.A., Minister since 1884 of United Free Church,
Dumfries, Scotland. M.A. (University of Edinburgh). Halldykes,
Dumfries, Scotland.
- CANNON, JAMES, Bishop of Methodist Episcopal Church South.
M.A. (Princeton University), B.D. (Princeton Theological Seminary),
D.D. 30 Bliss Building, Washington, D. C., U.S.A.
- CHARBONNIER, JAMES, PH.D. (Yale University). Executive Sec-
retary Federation Italian Evangelical Churches in the United States.
212 Catawba Street, Syracuse, N. Y., U.S.A.
- CHESTER, SAMUEL, REV., D.D. Secretary Foreign Mission Board,
Presbyterian Church in the United States. Nashville, Tennessee,
U.S.A.
- CHOISY, EUGÈNE, DR. THÉOL., Professeur de Théologie historique à
l'Université de Genève et Doyen de la Faculté de Théologie. Secrè-
taire honoraire pour la Suisse de la "World Alliance for promoting

International Friendship through the Churches." Président de l'Institut des Ministères féminins à Genève. Membre du Comité universel des Unions chrétiennes de Jeunes Gens (Y. M. C. A.). Église nationale de Genève. 4 avenue Calas, Genève, Suisse.

CHRÉTIEN, ALPHONSE-PIERRE, DR. THÉOL. Curé ancien catholique de la paroisse de Genève. A étudié aux Facultés de Théologie de Louvain et de Berne, et à la Faculté des Lettres de Genève. Conseiller synodal de l'Église catholique chrétienne suisse. 9, boulevard du Pont-d'Arve, Genève, Suisse.

CLEMENS, JOHN SAMUEL, REV., D.D. (St. Andrews), B.A. (London). Minister and representative of the United Methodist Church. Principal Sheffield Theological College, 1898-1917. 28 Park View, Halifax, Yorks, England.

COOPER, JAMES, RT. REV., D.D. (Aberdeen and Oxford), D.C.L. (Durham), Litt.D. (Trinity College, Dublin). Professor of Ecclesiastical History in the University of Glasgow. Moderator of the General Assembly of the Church of Scotland, 1917. Delegate from the General Assembly of the Church of Scotland. Author *Reunion, a Voice from Scotland*. An advocate of Christian unity since his college days. Ordained Broughty Ferry, 1873; Minister of East Parish, Aberdeen, 1881-1898; Professor of Ecclesiastical History at Glasgow, 1898. Founder of Scottish Ecclesiological Society. Chaplain, G. U. O. T. C. 8, The College, Glasgow, Scotland.

CURTIS, WILLIAM ALEXANDER, REV. PROF., D.D., D.Litt. (Edinburgh). Regius Professor of Biblical Criticism in the University of Edinburgh since 1915. Born 1876. Educated in Universities of Edinburgh, Heidelberg, Leipzig, Oxford. Ordained a minister of the Church of Scotland, 1903. Professor of Systematic Theology, University of Aberdeen, 1903-1915. Author *A History of Creeds and Confessions of Faith in Christendom and Beyond*. Delegate of World Alliance of Reformed Churches holding the Presbyterian System, of whose Continental Committee (Eastern Section) he is Convener. 27, Hope Terrace, Edinburgh, Scotland.

DAVIDSON, GEORGE, REV., D.D. Rector St. John's Church (Episcopal), Los Angeles. 512 West Adams Street, Los Angeles, California, U.S.A.

DELÉTRA, CHARLES-LOUIS, Bachelier en théologie. Pasteur de l'Église de Genève. "Friendly observer." Études: Université de Genève, Paris, Édimbourg. Chargé des cours d'Histoire des Missions au Foyer missionnaire. Grand-Saconnex, Genève, Suisse.

DÉMÉTRESCU, DRAGOMIR, DR. THÉOL., DR. PHIL. Professeur d'histoire ecclésiastique à la Faculté de Théologie à Bukarest. Grand Nomophylax de l'Église orthodoxe de l'Orient et Protecteur du St-Sépulcre de Jérusalem. Délégué de l'Église de Roumaine. Strada Muzelor, 24, Bukarest, Roumanie.

- DOUGLAS, WILLIAM BRADDYLL, REV., B.A. (University of New Zealand), B.D. (Edinburgh), D.D. (Presbyterian Theological Faculty, Ireland). Superintendent Spanish Mission of Presbyterian Church in Ireland, and Principal of its Theological Hall in Madrid. Garcia Paredes, 72, Madrid, Spain.
- DUNN, EDWARD ARTHUR, Bishop of British Honduras with Central America, Church in the West Indies (Anglican). M.A., D.D. (Cambridge), D.D. (Bishop's College, Lennoxville, Canada). Professor of Pastoral Theology and Mathematics, Bishop's College, Lennoxville. Ordained Deacon and Priest in Quebec, Canada. Consecrated Bishop in Barbados. Bishopthorpe, Belize, British Honduras.
- ENGESTRÖN, SIGFRID VON. Dozent der Theologie, cand. phil., lic. theol. Upsala, Schweden.
- EULOGIUS, Archevêque de Volynie. Lic. théol. de l'Académie théologique de Moscou. Église russe. Zsitomir, Russie; à présent, Belgrade, Serbie.
- ÉVANGELIDIS, NICOLAS, Archevêque de Nubie, Dr. théol. de l'Université d'Athènes. Délégué du Patriarcat grec orthodoxe d'Alexandrie. Khartoum, Sudan.
- FARTHING, JOHN CRAGG, Bishop of Montreal. M.A. (Gonville and Caius College, Cambridge, England). President Corporation of the University of Bishop's College, Lennoxville, Canada. President Montreal Diocesan Theological College. Church of England in Canada. 458 Union Avenue, Montreal, Canada.
- FERRERI, CARLO, PROFESSOR. Pastor and District Superintendent of the Methodist Episcopal Church of Italy. Delegate. 38, via Firenze, Rome, Italy.
- FLEMING, JOHN ROBERT, REV., M.A., B.D. (Edinburgh University). Minister at Bellshill, Scotland, 1884-1903; Newcastle-on-Tyne, England, 1903-1914; Secretary General Presbyterian Alliance since May, 1919. Has traveled extensively. Fellow of Royal Scottish Geographical Society. Has given special attention to Church History, especially Presbyterian. Has contributed many articles to the press. Author *The Burning Bush* (1913), on Presbyterianism in all lands. 44, Queen Street, Edinburgh, Scotland.
- FLIEDNER, HANS, Evangelischer Pfarrer an der Iglesia de Jesus, Madrid. Bachiller español. Studiert Theologie in Greifswald, Basel, Halle, Bonn, Coblenz. Pfarrer an dem deutschem Evangelisationsverk. Secretär der Iglesia Evangélica Española. Calatrava, 27, Madrid.
- FORGAN, ROBERT, M.A., B.D., D.D. (University of St. Andrews, Scotland). Minister United Free Church of Scotland at Montrose, 1886-1891; at Rothesay, 1891-1898; at Aberdeen, 1898 to present time. Studied theology at New College, Edinburgh. First Cunningham Fellow of that College, 1885-1886. Assistant Professor of

Greek, St. Andrew's University, 1880-1881. Hebrew Tutor, New College, Edinburgh, 1884-1885. 32, Carden Place, Edinburgh, Scotland.

FRINTA, ANTOINE, Ph.D., Docent à l'Université "Charles IV" à Prague. Secrétaire de l'Association centrale des Protestants tchécoslovaques, nommée *Jeanota Kostnická* (Union de Constance). Étudié la philosophie à l'Université de Prague, diplômé à la Sorbonne, ancien élève de l'École des Hautes Études à Paris. Président du Cercle des Amis de la Fédération universelle des Étudiants chrétiens (W. S. C. F.). Auteur de plusieurs ouvrages scientifiques tchèques (entre autres sur la terminologie religieuse tchécoslovaque), et membre de la rédaction de l'hebdomadaire des protestants tchèques *Kostnické Jiskry* (Étincelles de Constance). Appartient à l'Église évangélique des Frères tchèques. Vinohrady, 772, Prague, République Tchécoslovaque.

GARDINER, ROBERT HALLOWELL, Secretary of the Commission of the American Episcopal Church. A.B. (Harvard College). Holds a number of lay offices in the American Episcopal Church and in various commercial corporations in the U.S.A. President of the Trustees of the Michael Anagnos Schools and of the Trustees of the Roxbury Latin School, Boston, Mass., U.S.A. 174 Water Street, Gardiner, Maine, U.S.A.

GARDNER, LUCY. Representing the London Yearly Meeting of the Society of Friends. Interdenominational social work in England. 92, St. George's Square, London, S. W. 1, England.

GHEORGHIEFF, STÉPHANE, Archimandrite, Vicaire du St-Synode de l'Église orthodoxe bulgare, Lic. théol. et Dr. phil. Professeur de l'Académie de Théologie à Sophia. Délégué de l'Église orthodoxe bulgare.

GIAMPICCOLI, ERNESTO, Pastor. Moderator of the Waldensian Church of Italy. Bachelier en théologie, Université de Genève. 105, via Nazionale, Rome, Italy.

GLEDITSCH, JENS-GRAN, DR. THÉOL., pasteur à Christiania, vicaire de l'Évêque d'Oslo, Norvège. Autrefois pasteur de l'Église norvégienne à Anvers, Belgique. 1903-1906 professeur intermédiaire à l'Université de Christiania; 1918, Dr. théol., h.c., à l'Université de Lund, Suède. Oscarsgade, 43, Christiania, Norvège.

GOOD, JAMES I., D.D., LL.D., Professor of Church History, Central Theological Seminary, Dayton, Ohio. Professor in Ursinus College, Collegeville, Pennsylvania. Reformed Church in the United States. 3260 Chestnut Street, Philadelphia, Pennsylvania, U.S.A.

GORDON, ALEXANDER REID, D.LITT., D.D. Professor since 1907 of Old Testament literature and theology in Presbyterian College, Montreal. Educated at University of Aberdeen and New College, Edinburgh. Minister of United Free Church, Scotland, 1898-1907. Author *Early Traditions of Genesis*; *Poets of the Old Testament*; *Prophets*

- of the Old Testament; The Faith of Isaiah*, etc. 67 McTavish Street, Montreal, Canada.
- GORE, CHARLES, BISHOP, D.C.L. (Oxon.), D.D. (Edinburgh and Durham), LL.D. (Cambridge and Birmingham). Hon. Fellow for Trinity College, Oxford. Church of England. 6, Margaret Street, London, W. 1, England.
- GREGG, JOHN ALLEN FITZGERALD, RT. REV., Bishop of Ossory, Ferns, and Leighlin. Christ's College, Cambridge, and Trinity College, Dublin. Church of Ireland. The Palace, Kilkenny, Ireland.
- HAWKINS, JOHN R., General Secretary of Finance, African Methodist Episcopal Church, U.S.A. 1541 Fourteenth Street, N. W., Washington, D. C., U.S.A.
- HERZOG, EDOUARD, DR., Bischof der christkatholischen Kirche der Schweiz. Willadingweg 39, Bern, Schweiz.
- HINGELEY, JOSEPH B., REV., A.M., D.D. Corresponding Secretary, Board of Conference Claimants, Pension Department, Methodist Episcopal Church. Graduate Amherst College, U.S.A., 1877. Pastor, Presiding Elder, Author, Secretary of the General Conference, General Secretary of Pension Board. 1101 Garland Building, Chicago, Illinois, U.S.A.
- HOFFMEYER, HENRIK, Dean and Archdeacon. Church of Denmark. Pilealle 1, Copenhagen, Denmark.
- HOLLAND, FRANCIS JAMES. Fabricant. Delegate from Presbyterian Church in Ireland. Fairy Hill, 32 Osborne Gardens, Belfast, Ireland.
- HOLLAND, WILLIAM EDWARD SLADEN, M.A. Fellow of Calcutta University; Principal of St. Paul's Cathedral College, Calcutta (Church Missionary Society); Director of Church of England Campaign for Service in the Kingdom of God. Magdalen College, Oxford; Wycliffe Hall, Oxford. Formerly Traveling Secretary National Missionary Council, India, and Student Christian Movement; Warden, Oxford and Cambridge Hostel, Allahabad. Author *Call of the World; Goal of India*. St. Paul's College, Amherst Street, Calcutta, India.
- HUGHES, HENRY MALDWYN, REV., D.D. (Lond.), B.A. (Lond.). Minister of Clapham Wesleyan Church. 25, the Chase, Clapham, London, S. W. 4. Principal-designate Wesleyan Theological College, Cambridge, England.
- HURST, JOHN, Bishop of Florida, African Methodist Episcopal Church. 1808 McCulloh Street, Baltimore, Maryland, U.S.A.
- IDLEMAN, FINIS SCHUYLER, D.D., Pastor Central Church of Disciples of Christ, New York City. Formerly Pastor of Central Church of Christ, Des Moines, Iowa. University of Chicago. 142 West 81st Street, New York, N. Y., U.S.A.
- IRÉNÉE, Évêque de Timok, Dr. phil., Lic. théol. Études: Lycée serbe à Novi Sad, théologie à l'Académie théologique de Moscou, philosophie

- à l'Université de Vienne. Professeur de Vieux Testament et de la langue hébraïque à Karlovei. Église de Serbie. Zaietchar, Serbie.
- KAUFMANN, HUGUES-GEORGES, Pasteur orthodoxe de l'Église réformée évangélique de France. 26 boulevard Berthelot, Montpellier (Hérault), France.
- KAY, DAVID MILLER, REV. PROFESSOR, D.D., D.S.O. Delegate from Church of Scotland. St. Mary's College, University of St. Andrews, Scotland.
- KELLER, ADOLF, REV. Delegate of the Swiss Church Conference as friendly observer. Formerly pastor in Kairr, Geneva. Author of a book on Mount Sinai, publications on international church relations. Delegate of the Swiss Churches to the Federal Council of Churches of Christ in America. Peterhofstatt, 6, Zurich, Switzerland.
- KOVATCHEYITCH, DOBROSAV, Archiprêtre, Lic. théol. Église de Serbie. Recteur du Séminaire, Belgrade, Serbie.
- KYRIAKIDÈS, POLYEUCTE, Archevêque de Péluse. Magister de la théologie. Études à l'École de théologie de Jérusalem. Délégué de l'Église grecque orthodoxe d'Alexandrie. Port-Said, Égypte.
- LANG, D. AUGUST, DR. THEOL., Professor der Theol. an der Universität und Domprediger an der Reformierten Gemeinde, Halle a.S. Studierte in Bonn a. Rh. und Berlin. Bin bekannt als Calvin-Forscher und als solcher Ehren-Doktor von Genf. Ferner bin ich der Moderator des Reformierten Bundes für Deutschland. Kleine Klausstr. 12, Halle a.S., Deutschland.
- LINDSKOG, HANS JONAS, D.D., Rector of Brännkyrka, Stockholm. President of the Society for Religious Research in Stockholm. Member of the Consistory of Stockholm. Church of Sweden. Ålosjö, Stockholm, Sweden.
- LOUCARA, EMMANUEL, PROFESSEUR. Magister de théologie à l'École théologique de Jérusalem. Licencié en Sciences sociales, Genève. Délégué de l'Église grecque-orthodoxe d'Alexandrie. Rue du Pré-Jérôme, 15, Genève, Suisse.
- LUDWIGS, CHRISTIAN, Bishop of Aalborg. Church of Denmark. Aalborg, Denmark.
- LUTOSLAWSKI, WINCENTY, Professor of Philosophy at the Polish University of Wilno. Represents the Polish school of Christian thought called Polish Messianism, which believes that the best way towards the reunion of Christianity is by the introduction of Christian feelings and laws into social and political relations between classes, communities and nations. Polish Roman Catholic Church. University of Wilno, care of Ministry of Education, Szopena 1, Warsaw, Poland.
- LYNCH, FREDERICK, REV., D.D., Educational Secretary Church Peace Union. Congregational Church. 70 Fifth Avenue, New York, N. Y., U.S.A.

- LYSANDER, CHRISTIAN ALBERT (REV. A. LYSANDER). Church of Sweden. Rector of St. Peter's, Malmö, Sweden.
- MCCLYMONT, JAMES ALEXANDER, D.D., C.B.E., Deputy Clerk of the Church of Scotland General Assembly. Formerly Minister of Holburn Parish, Aberdeen. During the war Convener of the Church of Scotland Committee on Chaplains to His Majesty's Forces. 22, Murrayfield Drive, Edinburgh, Scotland.
- McKIM, JOHN, RT. REV., D.D., Bishop of Tokio, Nippon Sei Kokwai (Japanese Episcopal Church). 38 Tsukiji, Tokio, Japan.
- MARTIN, A.-CHARLES, D.D., Ancien Pastor de l'Eglise nationale de Genève. Friendly observer in the name of the National Church of Geneva. Malagnou, 67, Geneva, Switzerland.
- MERRILL, WILLIAM PIERSON, A.M., D.D., Minister of the Brick Presbyterian Church, New York. Rutgers College, 1887; Union Theological Seminary, New York, 1890. Presbyterian Church in the U.S.A. 112 East 36th Street, New York, N. Y., U.S.A.
- MILLER, RAPHAEL H., Minister Independence Boulevard Christian Church, Kansas City. Secretary Men and Millions Movement, Disciples of Christ. President International Convention, Disciples of Christ. 2838 East 6th Street, Kansas City, Missouri, U.S.A.
- MOSEL, HEINRICH GEORG WEDDIG, PEARRER. Evangelische Kirche in Preussen. Begründete zusammen mit Pastor Hansen die Hochkirchliche Vereinigung in Deutschland, ist Schriftführer dieser Vereinigung und Schriftleiter ihres Organs: *Monatsschrift der Hochkirchlichen Vereinigung* (früher: *Hochkirche*). Hetzdorf, Post Wolfsburg, Preussen.
- MOTODA, JOSEPH SAKUNOSHIN, REV., PH.D., D.D. Director of St. Paul's University in Tokyo (Episcopal). Chairman of the Executive Board of the Nippon Sei Kokwai (Japanese Episcopal Church). St. Paul's University, Ikebukuro, Japan.
- NASH, JAMES OKEY, Coadjutor Bishop of Capetown. D.D. (Hertford College, Oxford), M.A. (University of South Africa). Church of the Province of South Africa (Anglican). Belmont Avenue, Capetown, South Africa.
- NEANDER, JAKOB HERMAN NATANAEL (REV. HERMAN NEANDER), Rector of Estuna. Church of Sweden. Estuna, Sweden.
- NEWNHAM, JERVOIS ARTHUR, D.D., Bishop of Saskatchewan. Church of England in Canada. M.A. (McGill University, Canada), Hon. D.D. (St. John's College, Winnipeg and Emmanuel College, Saskatchewan). President of the University of Emmanuel College, Saskatchewan. Bishop of Moosonee from 1893 to 1904. Prince Albert, Saskatchewan, Canada.
- NICOLAOS, Archbishop of Nubia, Patriarchate of Alexandria. Khartum, Sudan.
- NITTI, VINCENZO, Editor of *L'Evangelista*, the Italian Methodist

- Christian Advocate in Rome. Superintendent of Venice and Redeemed Lands District of Italian Methodist Episcopal Church. Via Firenze, 38, Rome, Italy.
- NORRIS, FRANCIS LUSHINGTON, Bishop in North China. Representing the Chung Hua Sheng Kung Hui (branch of the Anglican Communion). Hon. D.D. (Trinity College, Cambridge). Missionary in China since 1889. Peking, North China.
- NUELSEN, JOHN LOUIS, Bishop Methodist Episcopal Church. Appointed to residence in Europe by General Conference. D.D. (Denver University), LL.D. (Nebraska Wesleyan University). 69, Badenerstr., Zurich, Switzerland. American address: 150 Fifth Avenue, New York, N. Y., U.S.A.
- ÖHMAN, KARL E., DIREKTOR. Trustee of Samariterhemmet, Upsala. Church of Sweden. Svartmangatan, 3, Upsala, Sweden.
- ORLOFF, SERGE, Archiprêtre de l'Église orthodoxe russe. Licencié en théologie de l'Académie théologique de Moscou. 3, Florissant, Genève, Suisse.
- OSTENFELD, HARALD, Bishop of Seeland, Church of Denmark. Copenhagen, Denmark.
- PALMER, EDWIN JAMES, D.D., Bishop of Bombay. Fellow and Tutor of Balliol College, Oxford, 1891-1908. Bishop of Bombay 1908 to present time. Author *The Great Church Awakes* (Longmans, Green and Co.). Church of England in India. Bishop's Lodge, Malabar Hill, Bombay, India.
- PAPADOPOULOS, CHRYSOSTOME, Professeur de l'Université d'Athènes et Directeur du Séminaire *Rizarios*. Archimandrite, Dr. théol. Études à l'Université d'Athènes et aux Académies théologiques de Kiev et de Pétrograd. Professeur de l'histoire ecclésiastique. Délégué de l'Église grecque orthodoxe (représentant les Églises du Royaume de Grèce et de Chypre). Séminaire *Rizarios*, rue Kifissia, Athènes, Grèce.
- PARK, WILLIAM, D.D., REV., Delegate from the Presbyterian Church of Ireland. Garthowen, Sans Souci Park, Belfast, Ireland.
- PELÉNYI, JOHN, Delegate of the Lutheran Church of Hungary. Deak-ter 4, Budapest, Hungary.
- PEPPER, CHARLES, COLONEL, M.A. (Trinity College, Cambridge). Delegate from the Church of Ireland (Anglican). Ballygarth Castle, Drogheda, Ireland.
- PIPERCOVITCH, ÉMILIEN, Hieromonachus, Professeur de théologie, Dr. théol. (Univ. d'Athènes). Église serbe. Belgrade, Serbie.
- PLUMB, CHARLES EDWARD, RT. REV., Bishop of St. Andrews. M.A. (Magdalen College, Oxford) and Hon. D.D. (Oxford and St. Andrews). Episcopal Church in Scotland. St. Andrews, Fife, Scotland.
- POPOVITZKY, DIMITRI, Diacre de l'Église orthodoxe russe. 15, rue du 31 - décembre, Genève, Suisse.

- PRYS, OWEN, M.A., Principal The Theological College, Aberystwyth. Educated at Trinity College, Cambridge, 1883-87. Principal of the Welsh Calvinistic Methodist College, Aberystwyth, Wales, since 1890.
- RADULESCU, GHEORGHE. Preot paroh al Bisericii catedrale Sftii Apostoli Petru si Pavel din Constanta; Profesor de Liceu, Doctor in Theologie; Profesor a Ecole Normal a Constanta, România.
- RAFFAY, ALEXANDER, D.D., seit 1918 Bischof der ungarischen evangelischen lutherischen Kirche. Pfarrer seit 1891. Prof. der Theologie in Pozsony 1893-1908. Pfarrer in Budapest seit 1908. Dr. theol. hon. causa. Praeses des ung. Protestantenausschusses für äussere kirchl. Verbindungen. Deakter 4, Budapest IV, Ungarn.
- RAMSAY, ALEXANDER, REV., M.A., B.D., D.D. (St. Andrews). Ex-Moderator and Delegate of Presbyterian Church of England. Delegate also of Presbyterian Church of South Africa. 15, Cromwell Place, Highgate, London, N., England.
- ROBERTS, JOHN EDWARD, REV., M.A. (London), Hon. D.D. (St. Andrews). Minister of Union Chapel, Oxford Road, Manchester, since 1890 (only charge). Ex-President of Baptist Union of Great Britain and Ireland. 32, Heaton Road, Withington, Manchester, England.
- ROBINSON, WILLIAM, MR., Principal Theological College, Birmingham. B.A., B.Sc. Member Churches of Christ. Liverpool University, Trinity College, Dublin, one year Mansfield College, Oxford. Overdale College, Park Road, Moseley, Birmingham, England.
- ROTH, OTTO REINHARD, DR. PHIL., Pfarrer an der Lutherkirche zu Dortmund in Westfalen. Geb. 1885 zu Oberheinsdorf (Amt Plauen) in Sachsen. 1900-1906, Fürsten-u. Landesschüler in Meissen, studierte bis 1909 Theologie u. Geschichte in Wien, Leipzig, Zürich, Berlin u. Jena. 1910 Pfarramt. 1911 Oberlehrerprüfung, erst in Schuldienste in Dresden. 1912-14 Pfarrer in Thalbürgel bei Jena. 1914-15 Sozialbeamter in einem industriellen Grossbetriebe, 1915-16 Frontsoldat, seit 1916 Pfarrer in einer Industrie- u. Bergarbeitergemeinde in Dortmund, Kommissionsmitglied der Bewegung für eine "Christliche Internationale" (Sitz Bilthoven in Holland). Interessiert sich besonders für soziale u. internationale Fragen, ganz besonders für die christliche Lösung der Wirtschaftproblems (Gedanke der christlichen Siedelung). Robertstr. 55, Dortmund, Westfalen, Deutschland.
- RUPPELDT, FEDOR FREDERIC, Minister and Delegate of the Evangelical Church in Slovakia (Augsburg Confession). Sucany, Turiec, Czecho-Slovakia.
- SAUVIN, ERNEST, PASTEUR (Evangélisation populaire). Chemin des Clochettes, 13, Champel, Genève, Suisse.
- SCHMIDT, WALTHER EUGEN, DR. PHIL., Mitglied der Direktion der Evang. Brüderunität für die Tschechoslowakei. Herrnhut, Sachsen, Deutschland.

SCHREIBER, AUGUST WILHELM, D. THEOL., Direktor der Deutschen Evangelischen Missions-Hilfe, Schriftführer der Konferenz Deutscher Evangelischer Arbeitsorganisationen. Studierte 1885 in Marburg, 1886 in Greifswald, 1888 in Bonn, 1891 Mitglied des Domkandidaten-Stiftes in Berlin, 1891 Pfarrer in Zechlin (Brandenburg), 1897 Pastor an der Diakonissenanstalt in Kaiserwerth, 1900 Direktor der Norddeutschen Missionsgesellschaft in Bremen, 1913 Direktor der Deutschen Evangelischen Missions-Hilfe in Berlin, 1919 Mitglied des Deutschen Evangelischen Kirchenausschusses. Humboldtstrasse 14 I., Berlin-Steglitz, Deutschland.

SCOTT, CHARLES ANDERSON, PROFESSOR. M.A., D.D. (Cambridge), Hon. D.D. (Aberdeen). Studied at Universities of Cambridge, Leipzig and Jena. Professor of New Testament Literature at Westminster College. Author *Dominus Noster; Commentary on Revelation; What happened at Pentecost?* etc. Presbyterian Church of England. Delegate also of Presbyterian Church of South Africa. Westminster College, Cambridge, England.

SIEGMUND-SCHULTZE, FRIEDRICH, Pastor, Lizenciat und Doktor der Theologie, Direktor. Schriftführer des Weltbundes für Freundschaftsarbeit der Kirchen. Soziale Arbeit in Berlin-Ost. Deutsche Evangelische Kirche. Fruchtstrasse 64 II, Berlin O. 17, Deutschland.

SJOSTEDT, ANDERS LORENTZ AUGUST, MAJOR. Church of Sweden. Upsala, Sweden.

SÖDERBLOM, NATHAN, Archbishop of Upsala and Prochancellor of the University of Upsala. D.D. (Paris), Hon. D.D. (Leyden, Geneva, St. Andrews), Ph.D. Professor of Comparative Religion, Upsala 1901-1914, Leipzig 1912-1914. Church of Sweden. Upsala, Sweden.

STRINOPOULOS, GERMANOS, Métropolitte de Seleucie, Recteur de l'Académie de Théologie à Halki, Constantinople. Études à l'Académie de Théologie à Halki, aux Universités de Halle, Leipzig, Strassburg. Docteur en philosophie. Professeur de dogmatique et symbolique. Délégué du Patriarcat oecuménique, du Patriarcat de Jérusalem et de l'Archevêque du Mont-Sinaï. Halki, Constantinople.

SZABO, ALADAR, DR., Pastor of the Reformed Church, Budapest, Hungary.

TARANGER, ABSALON, DR. JURIS., LL.D., Professor in Law at the University of Christiania. Dr. juris., University of Christiania 1897, Professor in Law 1898. Special field: History of Law and Church Law. Hon. LL.D., University of Aberdeen 1906 as a Delegate to its fourth Centenary. Sent to the World Conference on Faith and Order as a Delegate from the National Lutheran Church of Norway. Slemdal in Aker, Norway.

TASKER, JOHN GREENWOOD, REV., D.D., Principal and Professor of Church History, Wesleyan College, Handsworth, Birmingham.

- Fernley Lecturer 1901. President of the Wesleyan Conference 1906. Handsworth College, Birmingham, England.
- TATLOW, TISSINGTON, REV., M.A., General Secretary Student Christian Movement of Great Britain and Ireland. Hon. Sec. Committee on World Conference on Faith and Order of the Archbishops of Canterbury and York. Annandale, Hampstead, London, N. W. 3, England.
- THIVEDT, NILS B., M.A., B.D., Pastor of Trinity Church, Christiania. Graduate of the University of Christiania. Studied at the Universities of Berlin, Halle and Erlangen, Germany, and one term at a theological institution in Chicago. Pastor for twenty years in the Norwegian Lutheran Church of America. Was Secretary of the Christiania Circuit of the Norwegian Mission Society, and is now Pastor in the National Lutheran Church of Norway, President of Christiania Circuit of the Norwegian Mission Society and Vice-President of the Peace Society of Norway. Delegate to the Conference on Faith and Order from the National Church. Nils Juelsgt. 4, Christiania, Norway.
- TICKLE, HENRY ELLIOT, Senior Elder, Church of Christ. Chairman of Foreign Missions Committee, Churches of Christ, 10, Waverley Park, Shawlands, Glasgow, Scotland.
- TURNER, FENNELL P., Secretary Foreign Missions Conference of North America. B.A. (Vanderbilt University). Formerly General Secretary Student Volunteer Movement for Foreign Missions (of North America). Member of the Methodist Episcopal Church, South. 25 Madison Avenue, New York, N. Y., U.S.A.
- TZANKOF, STEFAN, Professor an der Akademie der Theologischen Wissenschaften in Sofia (Bulgarien); Protopresbyter; Dr. theol. et juris. Universitätsbildung: Beendigte die theologische Fakultät an der Universität Czernowitz (früher in Österreich) mit dem Doktorgrade (1905); beendigte die juristische Fakultät der Universität Zürich (Schweiz) mit dem Doktorgrade (1918). 1905-1908 Vize-sekretär des hl. Synods der bulgarischen Orth.-Kirche, Sofia; 1908-1911 Vikar des Metropoliten von Varna (Bulgarien); seit 1911 Sektions-chef der geistigen Aufklärung in dem hl. Synod der bulg. orth. Kirche, Sofia; 1919 ernannt auch Professor des Kirchenrechts an der theol. Akademie in Sofia. Sondergebiet: Fachstudien und literarische Arbeit auf dem Gebiete des Kirchenrechts. Früher und jetzt Chef-redakteur der bulg. theologisch.-philosoph. Zeitschriften: *Kirchliche Zeitung* und *Geistige Kultur*, beide herausgegeben im bulgarischen in Sofia von dem hl. Synod der bulg. Kirche.
- VALIADIS, CONSTANTIN, Archimandrite, Supérieur de l'Église orthodoxe grecque à Lausanne. Études à l'Académie de Théologie à Halki (Constantinople). Délégué du Patriarchat oecuménique, du Patriarchat de Jérusalem et de l'Archevêque du Mont-Sinaï. Lausanne, Suisse.

- VAN VLIJMEN, HENRICUS THEODORUS JOANNES, Évêque de Haarlem, Église ancienne-catholique. Bakenessergracht 35, Haarlem, Hollande.
- WEHRENFENNIG, ERICH, Pfarrer und Seniorvorsitzender der deutschen evangelischen Kirchenleitung in der tschechoslowak. Reg. Wiener theol. Fakultät 1892-93, Universität Erlangen 1894-95, hat am Aufbau der deutschen evang. Kirche seit der Los-von-Rom-Bewegung in Nordböhmen mitgearbeitet. Gablonz, Tschechoslowakische Republik.
- WHEEN, JOHN G., REV., General Secretary Methodist Missionary Society of Australasia. Ex-President Methodist Conference New South Wales. 139, Castlereagh Street, Sydney, New South Wales, Australia.
- WHITE, GILBERT, M.A., D.D. (Oxford), Bishop of Willochra. Delegate of the Church of England in Australia and Tasmania. Gladstone, South Australia.
- WILLIAMS, DAVID, Bishop of Huron, Church of England in Canada. B.A. (St. David's College, Lampeter, Wales), M.A. (Oxford), LL.D. (Toronto), D.D. (Western University, London, Canada). Bishopstowe, London, Ontario, Canada.
- WILLIAMS, JOSEPH WATKIN, Bishop of St. John's. D.D. (New College, Oxford). Missionary in South Africa since 1888. Church of the Province of South Africa (Anglican). Bishopsmead, Umtata, Cape of Good Hope.
- WINDIATE, THOMAS DE LONG, LL.D., Rector Christ Church, Kensington, Maryland. University of the South (Sewanee). Formerly Archdeacon of Nashville. American Episcopal Church. Kensington Suburb, Washington, D. C., U.S.A.
- WYKER, CORNELIS, Président du Séminaire ancien-catholique à Amersfoort, Hollande. Kerkstraat 1, Amersfoort, Hollande.
- ZILKA, FRANCIS, DR., Professor of the New Testament, Hus' Evangelical Theological Faculty, Prague. Delegate of the Czech Brethren Evangelical Church in Czecho-Slovakia. Clementinum, Hus Faculty, Prague I, Czecho-Slovakia.

The meeting was called to order on August 12, 1920, at 10 A.M. by the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York.

Bishop Brent: My brethren, it falls to my lot to call the Conference to order. It will be a regret to all who know Bishop Anderson of Chicago that owing to illness during the past winter he has been prevented from coming. Had he been here he would have done that which now falls to my lot.

You would all wish that we should open our conference with prayer, and I am going to ask the Rt. Rev. Dr. Herzog, the Old Catholic Bishop of Switzerland, to address us and to open our meeting with prayer.

Bishop Herzog: It is not a question of personal merit or position that I should be privileged to make you welcome in Switzerland. It is simply that you are gathered together in my country. I greet you with the words, "Blessed be they that come in the name of the Lord"; because I think you have come in the name of the Lord. We have to obey the teaching of Him who gave His life for His sheep. In taking leave of His disciples He asked His followers to be one, that the world might know that God had sent Him. I wish you welcome, you who represent the Church in the Old World, and you who represent the Western Churches, in the hope that the promise will be fulfilled, that where two or three are gathered together in His name He will be with them. I hope that Jesus Christ will be with us and bless our fellowship.

The Bishop then read Ephesians 4, 1-6, and offered prayer in German, concluding with the Lord's Prayer, in which all joined, each in his own language.

Bishop Brent: Right Reverend Fathers and Brethren: The responsibility of the moment weighs heavily upon me, who come to you in place of another. The words that should have been spoken to you by my brother, the Bishop of Chicago, would have been of a character and power that I cannot hope to reproduce. But I gain confidence in approaching you to-day from the fact that you and I are bound together by a common ideal and a common purpose; and that presiding over this assembly there is One Who knows the hearts of men, and Who will use to advantage even the poorest instrument placed at His disposal.

We are met from many lands. East and West are here, and I doubt whether since the division of the Church in a far distant century, there has ever been such a representative assembly as this, with its mind set upon the single purpose of

doing that which will make for the visible unity of Christ's Church. We already have an inner unity in that we are bound together by devotion to a common Lord, and are all seeking to know and to do His will. Further we have a common vision, a common hope and a common purpose.

Our vision is that of an outward and evident unity of the Church of God. There is always the deep and invisible bond joining together the faithful, but that is inadequate in a world of men. The vision that God has given us is of the manifestation in visible form of inner unity. We approach this vision not as a dream or a fiction of the imagination, but as a declaration of the mind of God Himself. If the unity to which we aspire were simply a man-made scheme, our efforts would be futile. This is not so. God has ordained that there will come a day, in time, among men on earth, when His Church will be close to His own ideal. We cannot destroy the purpose of God. We may delay it, we may for the time being frustrate it, but eventually He will bring about that glorious day for which the human heart is hungry. The prayer of our Lord Jesus Christ is in the minds of us all. "That they may all be one, as Thou, Father, art in me and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me." We have not only this vision, but also the clear hope that God will speedily, by the work of His Holy Spirit, realize it upon earth.

Again, I know I am interpreting the heart of every one present when I say this — it is our purpose to submit ourselves to Him that He may have free play in our midst and that we may become God's co-workers. The Holy Spirit is the one unerring and effective energy in the world to-day. We gain great comfort and peace in contemplating this fact. None the less, we must use all the gifts and powers that God has given us to bring into our own practical affairs His unifying influence. In other words we must not impose upon God's goodness and love. He, our Father, demands much of Himself and meets that demand. Likewise He demands much of us, His children, because He has endowed us with capacity for much. Our duty is to do our best to forward His

purpose and He will eventually accomplish that which is in the Eternal Mind. We must not allow the thought of God's loyalty to lead us to impose on that loyalty by shirking responsibility under the delusion that things will come all right anyhow. Every Christian communion that fails to do its utmost in the matter of unifying the Church of God is imposing on God's love and God's loyalty.

So, then, we are gathered together to-day in the presence of Him who is Lord, and Giver of life, leaning upon His might and will, determined to enable God's Holy Spirit to work in and through us. We put ourselves into His hands that we may both will and do of His good pleasure.

It is ten years since a little seed was sown by a General Convention of the Church to which I owe particular allegiance. All the Christian communions have watered that little seed and God has given it increase. The seed was a call sent out in 1910 to Christendom to join in a common effort to reach after, not our own conception of unity, but Christ's ideal. At the same time that the Spirit moved us in our conviction, He also was moving the minds of those who were gathered together in the National Council of the Congregational Churches of the United States and in a representative gathering of the Disciples of Christ. We all reached the same conclusion, and in lowliness of mind, recognizing that all Christians had a share in perpetuating the divisions in Christendom, we listened to what the Spirit of God might teach us, and started this effort which to-day reaches a new stage in its development.

The call for a conference was issued. It was limited to those Christian communions throughout the world "which confess our Lord Jesus Christ as God and Saviour." It is not that there are not other sincere and true men who are reaching after God and endeavoring to find what His will is, but it seemed necessary that we should confine our fellowship to those who had a common and deep devotion to Jesus Christ, God and Man, and that we should join with them in a conference. At various stages in the history of Christendom there have been invitations from one communion to others to

unite with the communion issuing the call, in the hope that unity might come about by absorption or federation. But our invitation was different. It was not that one communion aimed to draw into itself all others who worship our Lord Jesus Christ as God, or that we should patch ourselves together, but that all should accept the ideal of unity of our Lord, and together move toward it. Our call for a conference was merely taking the earliest step toward the coveted end, not knowing quite where God would eventually lead us.

It seemed to those who initiated the movement that a conference on matters of Faith and Order would be the best way to begin. There had just been a great conference in Edinburgh relative to the expansion of the Kingdom of God through the work of Missions, and it was the sense of God's presence at that conference and the wonderful and immediate results that led some of us to believe that a similar conference on matters of Faith and Order would be productive of good. By this means we hoped that we might secure a clear statement and full consideration of those things in which we differ, as well as those things in which we are at one; that the position of any one part of Christendom might be made clear to every other part; that we might gain a unity of understanding; that there might be a deepening of mutual respect for one another's convictions. That is what we had in mind.

Conference differs from controversy. Conference is the sympathetic interchange of thought. Controversy is hostile in its method of approach and self-centered in its motive. Conference is sociable where controversy stands aloof. Controversy runs to printer's ink. Conference seeks personal contacts. The centuries are still ringing with the controversial cries of various parts of the Church of Christ in conflict with one another, and what has controversy done? It has seldom gained converts and has chiefly tended to harden the controversialist in his own opinions. Conference is a vastly different thing. In Conference we meet with a common ideal as living beings who are in personal fellowship and association with one another, and are bound as Christians to give an equal consideration to the opinions of others and the

opinions that pertain to our own interests. Therein consists the value of conference. To-day it is an agency that the whole world is using in its extremest need. We cannot but believe that properly used it will promote church unity as at this juncture nothing else can.

The principle of conference takes shape in a body of men pledged to observe it in their fellowship. Such a body bears the title of Conference. It must be careful to retain and guard its character, hushing the voice of controversy, not usurping the functions of a Council. There can be no legislation, no authoritative utterance, no struggling on the part of any one communion present for supremacy. It is but a fellowship sincerely trying to gain unity of understanding and to move with even step toward the ideal set by Christ. Here I would quote from the recent Appeal of the Lambeth Conference:

"The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled."

Christian communions now separated from one another, will retain in a united Church much of their distinctive character. It is in inclusion and disciplined diversity that the unity of the whole fellowship will be fulfilled. Each Christian communion will then place its own spiritual wealth and experience at the disposal of all.

I prefer to think of each striving for unity rather than for reunion. I think there is a real difference between these two words. We are not merely endeavoring to regain that which was lost long ago, but we are also endeavoring to bring into the common treasury of a Catholic Church the experience and knowledge which each has gathered locally and in isola-

tion. There is not a communion in existence that has not its own special wealth which ought to be at the disposal of all.

I have tried to put before you, however imperfectly, the vision that we have and what appears to be the next step toward the realization of that vision. I do not know where God will ultimately lead us, but this I do know, that our proposal of a World Conference on Faith and Order has at any rate accelerated a general movement toward unity which has steadily gained ground in the Christian Church during the past quarter of a century.

It was fitting that the movement should have originated in America. The Christian Church is broken into more sects there than in any other country in the world, and it is a simple matter of duty that we Americans should make a special effort to remedy so lamentable a state of affairs. I have no time to go into the history of our progress in any detail. You have, in the many publications issued on the subject, the whole story, but I will just outline to you how we have proceeded. First, Commissions were appointed by the individual Churches, then in our own country various Commissions grouped together and an Advisory Committee was appointed to further develop organization. Later the circle widened and the North American Preparatory Conference met in 1916. While we were thus moving other countries were also pursuing a similar course. In England the several Commissions got together and valuable ad interim reports were issued. Finally the whole Christian world was approached, so that no Church was left without knowledge of our purpose and without an invitation to participate. The venerable Roman Catholic Church was invited by a Commission which had an interview with the Pope. We regret that His Holiness did not feel that it was possible, with the convictions that the Church holds, to participate, although sympathetic words were said in relation to the movement itself. The great Orthodox Churches of the East were visited and it is a joy to all of us of the Western Church to welcome their official representatives into our midst to-day. One can hardly think or speak of it without deep emotion, because it does seem clearly to indi-

cate that the unity of the Church of God is a much nearer thing than we have allowed ourselves to think in the past.

We were determined we would make no definite move until all Churches, East and West, had been approached. Now we are in a position to say that we have given to every Church of Christendom an opportunity to share in our venture of faith and that every Church of any substantial proportions and character, with the single exception of the Church of Rome, has responded sympathetically, if not enthusiastically. We have Commissions representing seventy churches, divided into fifteen groups, Episcopalian and non-Episcopalian.

The purpose of this present Conference is to prepare for the World Conference which is our ultimate goal. We must discuss and arrange for organization, determine what topics should occupy our attention when we meet and adopt measures which will best further our purpose. It is possible that there will be not one conference, but many conferences. We must remember that what we are undertaking is the most colossal thing that men could set their hand to, and as I have said before, if it were not for the fact that we know that it is in accordance with God's will we would not dare to undertake it.

The moment of this preliminary meeting for organization is indeed a grave one. We belong to a bewildered and shattered world. Why bewildered and shattered? Because we men who occupy this world have not allowed God to work out His purpose of infinite love in and through us. Human leaders are inadequate to meet the need of the moment. Human wisdom is but as ignorance when we face the appalling threats which menace us, and we turn from human leadership and human wisdom to Christ, the one true guide, the Prince of Peace, the centre and hope of unity, Who prayed that "they may all be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us." We are going to aim at perfect unity. I have just said, what you already know, that the great Roman Catholic Church does not feel able to unite with us in our conference, but shall we because of that rule out that Church as though we have no further concern with it? God forbid! We shall not. We can aim at

nothing less than the unity of the whole of Christendom. We will not be satisfied with anything short of the perfect and the best, for you and I are not going to pray and work for anything less than that for which our Lord Jesus Christ prayed and died. This does not mean there may not be progress in healing various divisions less than the whole by uniting homogeneous groups. It does mean that we will endeavor to use every possible means to impress our complete ideal on the hearts of men. And we know that this ideal which we embrace is that which is closest and dearest to the heart of Him who is our God and our Father.

One closing word. We must feel — every sensitive Christian soul must feel — that we are not alone to-day in this place but that the Spirit of God is with us, speaking to us and claiming us as His own for the whole of His Church. During the days of our Conference we should aim high. One way to hasten the realization of an ideal is, as far as possible, to behave as if it were already realized. Let us endeavor to reflect the spirit of Christian brotherhood in our discussions, speaking the truth in love. We must be frank, because a man is not true to God unless he is true to his convictions. But we must also recognize that our neighbor has as deep and sincere convictions as ourselves. Let us make our Conference a unity founded on God — a fellowship with God and, in Him, with one another.

M. le pasteur Charles Martin of Geneva made an address of welcome.

On the nomination of Bishop Herzog, Bishop Brent was elected Chairman, and on the nomination of the Archbishop of Upsala, Robert H. Gardiner, Secretary. Dr. Siegmund-Schultze, Professor Alivisatos and Professor Choisy were appointed additional Secretaries.

The courtesy of the floor was extended to friendly observers by appointment from other Churches, which did not feel at liberty to accept the official invitation.

The following motion was passed: That the President and

Secretary appoint a Committee, of which the Chairman and Secretary shall be members ex officio, on the Order and Dispatch of Business, which shall appoint a number of Vice-Chairmen, and which shall have charge of publicity, of fixing hours and duration of sessions, of the order of subjects for discussion and the time allowed each speaker and for each subject, and of the preparation of a plan for the permanent organization of the movement after the Geneva meeting. Also a budget and plans for raising the money needed, and to report a list of topics to be treated by ad interim committees. To report Friday morning.

The following committee was appointed: The Metropolitan of Seleukia, Germanos, Ecumenical Patriarchate; The Metropolitan of Nubia, Nikolaos, Patriarchate of Alexandria; The Bishop of Timok, Church of Serbia; Bishop Gore, Church of England; Bishop Nuelsen, Methodist Episcopal Church; Rt. Rev. Dr. Cooper, Church of Scotland; Bishop Ostfeld, Church of Denmark; Bishop Brent, American Episcopal Church; Rev. Dr. Boynton, Congregational Church, U.S.A.; Rev. Dr. Ramsay, Presbyterian Church, England; Rev. Dr. Roberts, Baptist Church, England; Rt. Rev. Dr. Abel Abrahamian, Church of Armenia; Dr. Siegmund-Schultze, German Evangelical; Pastor Lindskog, Church of Sweden; Pastor Thvedt, Church of Norway; Professor Alivisatos, Church of Greece; Robert H. Gardiner, American Episcopal Church.

Voted to omit the afternoon session.

Herr Pastor Adolf Keller made an address of welcome on behalf of the friendly observers.

Adjourned at 12.15 P.M.

Friday, August 13, 1920, 10.15 a.m.

The report of the Business Committee was read and its recommendations were adopted, after amendment, as follows:

The invitation of the delegates from the Eastern Orthodox

Churches to attend divine service at 9 A.M. in the Russian Church on Thursday, August 19, the Feast of the Transfiguration in the Eastern Calendar, was accepted.

At the request of Professor Choisy, who was living out of the City, Pastor Giampiccoli was substituted for him as one of the additional Secretaries. The following Honorary Vice-Chairmen were elected: Bishop Herzog, the Metropolitan of Pelusium, the Bishop of Willochra, Rev. Dr. William Park, Rev. Dr. Peter Ainslie, Pastor Gleditsch, Rev. Dr. Hingeley, Rev. Dr. Merrill, Rev. Dr. Motoda, Rev. Dr. Wheen and Rev. Dr. McClymont. Pastor Lindskog, the Bishop of St. Andrews, Rev. Dr. Brown and Professor de Boër were added to the Business Committee. Rev. Dr. Tasker was elected Vice-Chairman.

Various motions as to the hours of session and the length and interpretation of speeches were adopted.

The Secretary read messages of sympathy from Pastor Frank Thomas of Geneva, from the Lambeth Conference of Bishops of the Anglican Communion, from the Greek Orthodox Patriarch of Antioch, Gregorios, and from the Metropolitan of Serbia.

Resolutions of thanks to the Société des Arts for its loan of the building in which the Conference met and to M. Guillaume Fatio of Geneva, who had been most helpful about the arrangements, were adopted.

Voted, to take up the discussion of the various conceptions of the Church and the nature of the united Church.

Professor Curtis: Presbyterians are found in almost every country of Europe. They are strongest in North America, Scotland and Hungary, and are closely federated in a World Alliance. At the International Presbyterian Conference just completed at Lausanne, thirty church organizations were represented. There are many churches, but they feel their unity intensely, with many confessions of faith, but one government, one ordination and discipline. They are uniting in Scotland to form a great national Church and perhaps will soon unite in the British Islands in a closer federation.

This week at Lausanne, next year at Pittsburgh, they have been and will be talking and thinking and praying for wider unity. They are trying to unite with Congregationalism and Methodism.

They trace their orders to the Apostolic Church of the New Testament, and cling to the New Testament as above all creeds. They have no doubt as to the validity of the orders and the grace of any other church, and they believe that in the fundamentals they are one with all the churches, one Baptism, one Holy Table, one Lord, one Spirit, one God and Father.

They value their traditions, but are ready to follow the guidance of God's Holy Spirit, to trust the common Master when He directs them to be one with other Christians in Him.

Adjourned at 12.15 P.M.

August 13, 1920, 3 p.m.

The Bishop of Bombay read the Appeal and Proposals for Unity of the Lambeth Conference. They are not included here, as they, with some other similar definite proposals, are being printed in a separate pamphlet which will shortly be mailed to every one who receives this. The Bishop added a few words of comment: We ask everyone to consider how the Church of God in the future should be inclusive. God has manifested His pleasure in the things which He has enabled all of us to do. Jesus Christ has drawn to Himself this man and that man, this woman and that woman, this society and that people. He drew them to Himself of His own choice and gave them power to do His own work. As He prayed that we all should be one, is not the conclusion that, to attain this unity, the people that He has drawn to Himself should assist by endeavouring to understand His plan? What is the place in the whole Church that each body of Christians ought to possess? What is the part in the whole Church that each ministry ought to play? What part should each of those particular doctrines, which have fluttered like flags of war

before the different communions, have in the great peace of the united Church? This is a new way of considering reunion. We have believed that our own particular way, our own particular organization, would conquer the whole Christian world. We cannot believe that is God's method. We have to consider how the Church can be inclusive as well as united.

The Reformation stood for liberty and it seemed to stand for liberty against authority. To-day we know there must be both authority and liberty. Again, we have come to see that there is a value in both church tradition and in private judgment. Again, we may have to see how the conception of the ministry derived from the apostles and by them from a command of Christ, making a permanent ministry for the daily needs of the Church, may be held together with the theory that God will raise up for Himself prophets when and where He will. It may be that those things which we thought to be contradictory we shall see to be complementary.

This Conference would do well to pay some attention to whether the Church was intended to be exclusively territorial, that is, whether it was the intention of God that in one place there should be only one Church; or whether the situation into which we have drifted of confessional churches, emphasizing particular aspects of the Faith — whether that is a part of the plan which was always in the mind of God, and whether it can be really combined with unity — effective unity.

We strongly believe you will have no union unless you have a ministry which has the recognition of all Christians. We say we will do anything we can to accomplish that great end. We have not said that we would come to the non-episcopal Churches and ask for ordination at their hands, because we know that that would be regarded as an insincere offer, since there was no chance that those Churches would demand it of us. We will be sincere. We have said that, after really satisfactory terms of reunion have been adopted, we will receive any recognition from you that will make our ministry acceptable to those that have been hitherto not served by it.

But I say more than that. If reunion were in contemplation, and if everything else were settled, except that it was demanded for the sake of those who belong to the other communion that I should be re-ordained and consecrated again, I would willingly do it. I am not here to save my face, I am here to save Christendom. I am here not to consult my own feelings, but the feelings of those who must be able to accept my ministries with perfect faith. If therefore I were thus reordained, I know that God would accept this act as done out of charity towards His sheep, and not as a repudiation of His grace.

Rev. Dr. Boynton, after speaking of the growth of the Congregational Churches in America since the *Mayflower* brought one hundred of their forefathers, went on to say that their development has shown itself in the fact that whereas at the outset there was perhaps an overdone idea of independence, it came to be realized that side by side with the spirit of independence there must be also a spirit of fellowship, and to-day they are striving with their sister Churches to reach the high and mighty goals to which we look as the fulfilling of divine Providence.

What could be added by the Congregational Church to such an address as that of the Bishop of Bombay? One hesitates to speak after hearing such an appeal. Still with the previous Lambeth Conference in mind, one sees what progress has been made. The Appeal is practically the same as the other with reference to the Holy Scriptures, the Creeds and the Sacraments, but concerning the Christian Ministry there is an advance which fills with grateful appreciation the soul of one who ever has longed to be joined with all his brother ministers throughout the world. I speak with the deepest feeling because our Congregational Churches in America are in conferences as to this particular thing.* The Lambeth Appeal will be most heartily welcomed by the Congregational Churches. They are agreed to take their idea of ordination

* A statement as to those conferences will be distributed with the Lambeth Appeal.

and place it by the side of yours, as we struggle together for an appreciation of what the inclusive Church must be, and face a common expression of faith, which must be arranged if all those who love Him and believe in His power become one. We agree to compare our interpretation with our brethren, in the interest of a great common interpretation which shall make for the inclusive Church. We have a very definite idea of the Ministry of Jesus Christ, and we are anxious to place this by the side of your own in a conference like this, that we may together find, if God permits it, such a common interpretation of orders that it might be possible for a Congregational minister to serve in the inclusive Church. In accordance with the word of the living God, our united Church is in the areas of the universal, not in those of the differential, and if, when God so wills, we rise on our dead selves as stepping stones to higher things, the inclusive Church for which the Lambeth Conference has appealed may become a living reality.

Bishop Nuelsen spoke of the growth of Methodism since its origin as an evangelization movement within the Church of England, and told how the organization of an independent Methodist Church was not due to sectarian motives but to conditions at the time in the Church of England. The characteristics of Methodism consist in the emphasis upon the experiential side of the Christian religion, not on the intellectual expression in dogma nor on the external manifestation in government or form of worship. It does not underestimate creeds and dogma, but Christian religion goes far beyond what can be expressed by formal statement. God's truth is like the light of the sun, full of light and heat: when reflected in the prism of human understanding, individual and collective, one mind perceives this color more distinctly, the other a different one. While Methodism does not disregard the importance of institutions, form of government, order, it recognizes that they are auxiliaries, not the essence, capable of adaptations according to various needs. The name of Methodism has nothing to do with any specific form of

Christian experience. As manifold as are the works of God in the realm of nature, so varied are the ways by which His Spirit leads men and women to the experience of His forgiving love and renewing grace and sustaining power. This emphasis upon vital experience, of fellowship with God, upon a faith that is energy in works of love, upon a life of holiness or perfect love, and upon the need of Christian fellowship with all who love and serve Christ has given Methodism its exuberant joy, its infectious enthusiasm and its expanding power. And there is the reason for its readiness to welcome all efforts toward Christian union. It knows itself united to all who love Christ as their Saviour and are guided by His Spirit, whatever their opinions or forms of worship. And the new thing which God causes to spring forth in the modern world, a world worn by strife and hatred and war, in Christianity weary of dissensions, weakened by schisms and the lack of brotherly love, in a world so full of gigantic practical problems caused by materialism and unbelief and sin and by personal, national, collective selfishness — that new thing is the desire, growing more powerful and intense with every year on the part of an increasing number of Christians, to manifest in this world the unity of love and fellowship in all branches of the Church of God.

The formal statement in the opening chapter of the Discipline of the American Methodist Episcopal Church is expressive of the thought and heart of all the Methodist Churches:

“The Methodist Episcopal Church has always believed that the only infallible proof of the legitimacy of any branch of the Christian Church is its ability to seek and to save the lost, and to disseminate the Pentecostal spirit and life. The chief stress has ever been laid, not upon the forms but upon the essentials of religion. It holds that true Churches of Christ may differ widely in ceremonies, ministerial orders and government. Its members are allowed freedom of choice among the debated modes of Baptism. If any member has scruples against receiving the Lord's Supper kneeling, he is permitted to receive it standing or sitting. In ordinary worship its people are invited to unite in extemporary prayer, but for the administration of the Sacraments, Ordinations, the Solemnization of Matrimony, the

Burial of the Dead and other special services, a liturgy is appointed, taken in large part from rituals used by the Universal Church from ancient times.

“The sole object of the rules, regulations and usages of the Methodist Episcopal Church is that it may fulfil to the end of time its original divine commission as a leader in evangelization, in all true reforms, and in the promotion of fraternal relations among all branches of the one Church of Jesus Christ, with which it is a co-worker in the spiritual conquest of the world for the Son of God.”

From this it will appear that there is no hindrance whatever either in the spirit or the mission of Methodism that would be in the way of the great ideal of an inclusive Church.

Rev. Dr. Ainslie said that the Disciples of Christ did not take that name in the sense that they were the only Disciples, but in the sense that all believers in Jesus are His disciples and therefore, in that name, the Disciples identified themselves with the whole House of Christ, — Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all who accept Jesus as Lord and Saviour, whereas any other name might differentiate them from other Christians.

The Church came from God. It was not founded on theology or philosophy. These have been helps, but too often hindrances, due to their abuse in assuming antagonistic positions and revealing an unholy spirit. The Church is founded upon the fact that Jesus is the Christ, the only-begotten Son of God, to which the Apostles and Prophets bear witness, and its divine insignia come from the words of our Lord Himself, “By this shall all men know that ye are my disciples, if ye have love one to another.” When the Church divided, love was weakened. A Church of weakened love is incompetent to win this world to Christ. The task to be a Saviour required the only-begotten Son of God, who was one with the Father; the task of winning the world to this Saviour, if not parallel, is analogous to His sacrifice and His oneness with the Father.

He then described the origin of the Disciples as a movement in the Presbyterian Church in the interest of the Catholicity

of our Christian faith for the world-wide witnessing that Jesus is the Christ. It was led by the passion for unity of Thomas Campbell and his son Alexander, who did not desire to start another denomination, but were forced into separation. The Disciples are now one of the larger bodies in American Protestantism. They did not then, and do not now seek anything new. They retain the names used by the early followers of Christ, — Disciples, Christians, Friends, Brethren, -- and for the Church, Christian, Church of Christ, Church of God, -- names which belong to all followers of Christ. They retain the most ancient declaration of faith, "Thou art the Christ, the Son of the living God," the Holy Scriptures, the ordinances of Baptism and the Lord's Supper with the use of Christ's words and as they were practised in the days of the Apostles, — all of these belonging to the Church of all ages and of all countries now. They retain the universal priesthood of believers. They make secondary the accumulations of the centuries that have become divisive and seek the things that are truly catholic. Their Association for the Promotion of Christian Unity watches for every possibility and gives its time to friendly conferences, intercessory prayer and the distribution of eirenic literature.

The Conference accepted the suggestion of the Business Committee that in addition to the opening prayers at the sessions, there should be a brief service of devotion every day at 9.40 A.M.

Adjourned at 6 P.M.

Saturday, August 14, 10.15 a.m.

The Chairman called the Vice-Chairman, Rev. Dr. Tasker, to the chair.

Rev. Dr. McClymont offered a resolution as to permanent organization, which was referred to the Business Committee.

The Metropolitan of Seleukia: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth glad tidings of good." Great praise is due to those who took the initiative in convening this great Conference. The invitation from the sister American Episcopal Church came to the Orthodox Church as it was entertaining similar ideas as to the unity of the Churches. The Orthodox Church, and in particular the Œcumenical Patriarchate of that Church, resolved to send brotherly greetings to all the Churches of Christ throughout the world and to invite them to coöperate in a League of Churches; and while the Church of Constantinople was being asked to accept this invitation there came to the Patriarchate an invitation to attend the World Conference which was accepted with great joy.

Professor Alivisatos said that by the Greek Orthodox Church is meant the Church which is composed of all the Orthodox Churches, i.e. the Churches of the Œcumenical Patriarchate of Constantinople, the Patriarchates of Alexandria, Antioch, Jerusalem and Russia, the Archbishoprics and Metropolitanates of Cyprus, Greece, Serbia, Croatia and Slavonia, Roumania, Georgia in Caucasus, and the Church of Bulgaria. They number about 130 million souls. These local Churches make together the one Holy Catholic and Apostolic Orthodox Church. Each of them has its own organization and is autonomous, but all together form one individual Church, thus preserving the unity of the Churches of the first centuries.

Its doctrine comes from the fountains of Holy Scripture and apostolic tradition, as it has been developed and explained by the great Fathers and Doctors of the Church in the Œcumenical Councils. Its order is based on the democratic principles of the Church at the time of the Apostles. Its worship remains, in its most important parts, the same as during the golden century of the history of the Church, and its liturgy is that of St. John Chrysostom and St. Basilus. Using in its worship the New Testament in the original, it has permitted the several nations to which it has given Chris-

tianity to use their own languages in their worship, and has also, when necessary, created a new national language, into which it translated all its treasures, as was the case with the Slavs. History knows what this Church has done to spread the Christian Faith and its struggles against Mohammedanism. Allow us to be in foolishness proud, as St. Paul says, that, in spite of the most awful oppressions, we have been able to keep our faith immaculate.

Till the ninth century the Western Church was united to the Eastern, but her innovations caused a separation. Yet the Greek Orthodox Church has never ceased to work and pray for union with the West, that is, with the Roman Catholic Church and the Protestant Churches. This is clearly shown in her efforts for union with the Old Catholic Churches and especially with the Anglican Communion in England and America. Therefore with special joy the Greek Orthodox Church has joined in this movement.

But as this Conference is only preliminary, we desire to suggest a programme. Till now, the spirit of the relations of the Churches has been not only indifference, but even hostility. To reach union, we must be willing to know and help each other and we therefore propose a League of Churches till the World Conference reaches its complete result.

He then presented a statement and resolutions which were referred to the Business Committee.

Rev. Dr. Hughes said the Wesleyan Methodist Church was born of a great evangelical revival, and therefore approached the problem of unity from the standpoint of the clamant need for the evangelization of the world. We do not believe that varieties of organization and diverse modes of worship necessarily constitute a sin against the Body of Christ. We see no reason why there should not be a wide diversity within the same unity. But divisions which produce unholy rivalries, which lead each Church "to keep to itself gifts which rightly belong to the whole fellowship," * and which

* Lambeth Conference Appeal and Proposals for Reunion, 1920.

hinder the great task of converting the world and of baptizing its laws and institutions into the spirit of Jesus Christ,—these divisions are sinful and call for penitence and amendment.

We hold to the great conception of unity given by St. Paul in his Epistle to the Ephesians. We do not desire uniformity, but unity in variety. We say the Church is “the whole congregation of Christ’s faithful people,” and that “where Christ is, there is the Church.” We believe in a Holy Catholic and Apostolic Church, ordered by the manifold operations of the Spirit of Christ and whose unity must be manifest to the world. We believe that Christ’s covenant is as wide as His invitation, “Him that cometh unto me, I will in nowise cast out.”

But we are not individualists. We believe that the spirit of the faith is entrusted to the fellowship of the redeemed, that the Christian life demands fellowship for its adequate nurture, and that Christian thought finds a necessary corrective in fellowship. We hold that two things are necessary before a man may enter the ministry:—he must have a clear inward assurance that he is called of God, and this personal sense of vocation must be attested and confirmed by the Church. We draw a distinction between orders and order. We do not believe in orders transmitted through a succession, but we do believe in order. We have a high conception of the vocation and functions of the minister, and we solemnly set him apart by imposition of hands. We confer upon him certain powers and privileges and responsibilities, but they are his as a matter of order, as necessary for the due ordering of the life of the fellowship, rather than as a matter of “orders.”

As to the Lambeth Appeal and Proposals, we rejoice that our Anglican brethren are calling us to enter with them and others into a new unity and I believe that we can so far forget the past and all the painful memories that make for separation as to be able to dwell together as one family, if we are ready to accord to one another a wide measure of comprehension and tolerance. If a constitutional episcopacy is to be accepted, it must be made clear that the ac-

ceptance does not carry with it any particular theory, and in regard to the sacraments, the way must be open for varieties of interpretation. Does it matter whether our doctrine is high or low, so long as in the breaking of the bread and the drinking of the cup, we meet our Lord face to face?

We have found in our lay preachers and class readers, a larger sphere for the spiritual as well as the business gifts of the laity. The life of the Body of Christ on earth would be enriched if room were found for the exercise of their manifold gifts within the reunited Church.

August 14, 1920, 3 p.m.

Bishop Ostensfeld, after speaking of the number of Lutherans throughout the world, said that the thoughts and conceptions of men will always vary. Nor has Christ given us a ready-made doctrinal system, and a Church whose principal interests center around this point will fall into intellectualism. But in saying so I do not deny that doctrine is necessary for a Church, for theology is the self-consciousness of the Church, and Lutheran dogmatic theology has worked with great ability to give as clear an expression as possible to the fundamental principles of the Church. The forms of the service in the liturgy, which express the soul's devotion to God and the emotional side of the religious life, will vary according to human temperaments and national individualities, but Lutheranism does not break radically from earlier times. The liturgy centres round the altar. Most of the Lutheran Churches have retained the episcopal office, but we believe that the order of the Church may be altered according to the needs of different times. Some have kept the Apostolic Succession, some have not, but we do not attach more than an historic importance to that. The unity of the Church is unity round the Lord in the Gospel and in faith, a living unity in Christ Jesus. The nearer we come to the centre the closer all the parts of the circle will be to each other. Formal unity will then come without impairing Christian freedom. Christian love is not real without freedom.

Prof. G. Aulén: Unity is an existing fact, not for us to create, but to realize. We have one God, one Lord and one Faith. *One Faith.* I could not say it if faith were the same as doctrine. But it is much more. Religious faith means to be captured by Him Who is our Lord and by His Spirit. Through the spirit unity is very distinct and definite. It is a fact that we have felt during these days, and we must dwell in it and realize it. Unity does not mean uniformity. The Bible is very much richer than a Church Order.

The Swedish Church has the Apostolic Succession. We rejoice that this has made it possible for the Anglican Communion to enter into closer relations with us. But for us it would be impossible to require the succession as a condition for communion with other Churches.

We must learn from each other. Church order is certainly not a matter of indifference. Though we cannot lay down any other principle than that the Church must be so organized that Christ and His Spirit may reach as far as possible, yet we cannot neglect the lessons of history. Christ and His Spirit need instruments, and God is not a God of disorder, but of order. In the light of history, we see order as a gift of God. History and experience have taught us the high value of the episcopacy. Therefore we cannot but recommend it to our non-episcopal sister Churches, not as a condition of validity, but as a practical arrangement of unique value.

Bishop Brent asked leave to summarize what we have been trying to do and what we have done. We have finished the first stage. There were two views at first as to how we should proceed. Some thought we should begin with permanent organization, others that we should first try to create fellowship in the conference. We have followed the latter plan. You will all agree that the Conference today is a real fellowship. There have been widely differing statements as to the meaning of the Church and our conception of unity, but there has not been a single uncharitable remark nor a jarring note. We have tried to do what all of us feel we ought to do — to look not only on our own things, but on the things

of others, and to respect the convictions of others as we would respect our own. On no other line can we hope to move toward unity. The Conference has ceased to be ours; it is God's, and it becomes ours only so far as we recognize that it is **first of all and chiefly God's.**

We are now going to ask Bishop Gore and Dr. Bartlet to open a general discussion on the meaning of the Church and what we mean by unity.

Bishop Gore said it is necessary to further progress to come closer to the question of what we mean by the Church and Church unity. Though we are not here to devise terms of union, but only to prepare the way for our great and difficult, but much prayed for and hoped for goal, and while the only practical result of this Conference will be the appointment of committees in charge of certain subjects to prepare them for treatment in the larger Conference, nevertheless to get those committees to work seriously will be possible only if this Conference has inspired them with hope of a definite step forward. We need to test whether we can at all agree in our aim, whether we are agreed in our conception of what the reunited Church would mean. That I regard as the fundamental question on which I want to get a prolonged and definite discussion. I suppose I may take it for granted that we shall none of us be satisfied with federation for good works or for mutual toleration. That is admirable, but it falls far short of what, as we read the New Testament, we feel is **meant by the unity of the Church.**

We can conceive certain departmental reunions and I ask myself whether that is not all that is within the immediate horizon of the possible. Though there are difficulties, I see nothing fundamental to prevent reunion between the Orthodox and the Anglican Communions, and so of the Swedish Church. Again, I hear of a great movement for Presbyterian reunion. Or again I hear an ideal by those who would recognize no definite and governing creed, and no definable terms for validity in the sacraments or ministry. In the experience of what are almost torturing difficulties, I am almost disposed

to ask myself whether we had better move in the direction of sectional reunion.

And yet at the bottom of my soul I feel convinced that we should be losing a great opportunity if we were to satisfy ourselves with sectional reunion; and that is what has led us to face the situation as honestly as ever we can and ask ourselves: Can we frame a generally acceptable conception of Church unity? I mean in the large sense, not in the details, a conception which we believe and hope might serve, not for this or that section of Christendom, but for the whole. The question seems to be how far the whole of this body, the representatives of these various communions here gathered, are really convinced by their experience that we have somehow, and through whosoever's fault, or whatever distribution of blame, got into a condition which is intolerable. We applaud all kinds of phrases which we have heard here again and again, such as that unity is not uniformity, that unity is consistent with variety, and that love is only possible in freedom. They are all magnificently true, but we have come to a point where we have to realize that there is a kind of absence of uniformity which has, in fact, destroyed unity; that there is a degree of variety which is really incompatible with any such unity as is realizable; and that there is a freedom which is individual and inconsistent with the existence of a body which can act as inspired by one mind.

So I want to know whether we cannot lay aside all the prejudices of our education and go back to the beginning and ask ourselves what really is the mind of Christ and the intentions of His first interpreters with regard to the unity of the Church. I seem to see there an ideal of unity which is consistent with that great variety which is the home of freedom, but which at the same time has limits and laws. It is liberty in law. Therefore it can be coherent; it can develop as one great society, one visible and organic thing. I recognize that, as time went on, the spirit of liberty was lost; that it was tyranny which brought about license by way of reaction. I do not relax my hatred of tyranny. But now I ask myself if the practical effect of Protestant reaction against tyranny

has not been to destroy the very basis of concordant action and of sacramental unity, and I want to state that unity as I find it described in the New Testament and in the beginning of the Church.

I find an obligatory membership in a visible society to be the characteristic of Christianity. In the New Testament I do not find anything which is entitled to call itself membership of Christ which is not also membership of this one visible Society. The one Society would be represented by local societies, but each of them was the embodiment of the one Catholic Society and owed submission to it, the conception of its catholicity being very far ahead of its actuality. There was not to be a variety of societies. The divine discipline brought to bear upon the tendencies and varieties of human temperament consisted in the obligation of membership in the one visible Society and submission to its authority. There was first the common faith. In time it was more or less elaborated, but from the first it was there in principle. The authority of the common faith was for St. Paul and St. John the *sine qua non* in the matter of fellowship. Secondly, there was the obligation of sacraments, for the essence of the sacrament was this, — it was a means of divine grace, but, at the same time, a social ceremony, wherein was expressed this principle, that the fellowship with God was nowhere to be attained and maintained except in the fellowship of the brethren. That expressed itself also, thirdly, in the divinely commissioned ministry, the obligation to adhere to which, both in its ministry of the Word and its ministry of the sacraments, was again to be the divine discipline upon the universally disruptive tendency of human nature, as regards both nations and individuals.

Out of all this arise certain questions which I suggest that we should postpone. There is the question of what precisely is the creed which must be regarded as obligatory. The Anglican Church has made a definite proposal which the Bishop of Bombay put before you, but there is a question preliminary to the discussion of any such definite and detailed proposal.

The preliminary question is: Is there such a thing in Christendom as a necessary and authoritative creed expressible in intellectual formulas, about God, about the Holy Trinity, about the Incarnation? Or is the conception true, that freedom is incompatible with the recognition of any obligatory or authoritative message, which I am bound to accept as a condition of my Church membership? Are we agreed that, as we think of a reunited Church, it means a membership based upon an authoritative message, the Word of God, which can be proclaimed, formulated and acknowledged, — the denial of which is the breach of the fundamental corporate obligation? Or, again, do we admit with regard to the sacraments and the ministry, not what sacraments or what ministry are necessary, but that there are necessary sacraments and a necessary ministry? As to precisely what these are, different answers, we know, would be given by the Roman Catholic, by the Orthodox Church, and by the Presbyterians. I should leave the differences for further consideration. But do we admit the thing with regard to which they differ? Because if we admit that there are authoritative creeds, beliefs which are authoritative, injunctions of divine grace which are meant to keep us in the necessary fellowship with one another, and that they are given in trust to a ministry divinely commissioned; if we admit that, then there must be some conditions of beliefs and ministry which can claim the recognition of the whole Church, and must involve certain conditions of validity with regard to sacraments and ministry. Are we prepared to say — not in the first instance what are these conditions, but are there such things? Is the Church in that sense a visible body, united in a creed which is compatible with freedom, but which none the less is an obligatory basis of fellowship, and bound together in fellowship of sacraments which are instruments of divine grace and also social ceremonies binding us into an actual unity and involving the acceptance of an authoritative ministry? Do we admit this kind of ideal of a visible Church, which seems to me to be unmistakable in the beginnings of Christianity?

I know quite well that any statement of this kind raises in the minds of people old objections against material conditions of spiritual grace, and I repudiate the involved imputation. I am quite sure that the healthiness of the Church has always consisted in keeping the moral and spiritual considerations the primary ones, and I think that the greatest of all the sins and failures of the Church has been that it has allowed Hellenic and Roman and nationalist influences, either purely intellectual or purely ecclesiastical or Erastian conditions, to assume the dominance, and people have thought of being a Church under some other terms than that of following the life of God. And I am quite sure that after all, Christianity is first of all the word of Life and the Way. The Church is never sound unless the thing which is most prominent is the moral obligation, and all the various expedients, the dodging people into heaven without serious moral discipline, are the degradation of Christianity. Nevertheless you always come back to this, there is no possibility of maintaining the unity of the Church unless you are prepared to accept the necessity of positive conditions of creed, sacraments, ministry, which are the external framework or backbone necessary to hold the spiritual order together. Otherwise the old effect will continually be reproduced. The disruptive tendencies will continually assert themselves, and you will get vague expressions of unity but absolute failure to have anything in the world which can believe and act together.

One other thing which I want to say is this. We are all naturally in a way proud of and bound to be loyal to our own particular denomination; but I cannot see that I can speak with any pride as I look back on the history of the Church of England within recent years, or even in the past. I never had an experience more vivid than when I first read Dr. von Dollinger's indictment of the Church of England, and felt all through me that the indictment was substantially true for its failure to be the Church of the poor, for its Erastianism, and many other conspicuous defects.

I do not wish that any degree of humiliation which God's providence may have in store for us should be avoided. I

am not prepared in any way to justify the Church of England as the exponent of the principles which it professes. Nevertheless I cannot but see in it at the bottom the expression, not in realization, but in intention, of a kind of idea of liberal catholicism which I can conceive of as a watchword for a real united Church. Only I am quite sure there could never be anything of that kind except by the act of God. It could never be used as an instrument of that kind except by the infusion into it, by the Holy Spirit of God, of the corporate qualities and fruits which I see in societies which are wholly different from ours in history and tradition.

Adjourned 4.30 P.M.

August 16, 10 a.m.

The following recommendations of the Business Committee were adopted:

That the Continuation Committee when appointed be requested to secure the proper consideration and discussion of the topics *The Church and the nature of the united Church* and *What is the place of the Bible and a creed in relation to reunion?* in such manner as the Continuation Committee deems most expedient, availing itself of the help of the Commissions already appointed and of such other help as it desires, in order that the questions may be prepared properly for discussion at the World Conference.

That the Continuation Committee be instructed to transmit the Lambeth Appeal and Proposals to all the Commissions.

That the Conference express its thanks for the courtesy of the several delegates from Czecho-Slovakia who have invited our attendance at a ceremony on August 23, and our regret that most of us will no doubt have left Geneva by the date in question.

That the subject for discussion at the full sessions beginning Tuesday morning be as follows: *What is the place of the Bible and of a creed in relation to reunion?* and that Rev. Dr. C. Anderson Scott be asked to make the opening address, with Rev. Dr. J. E. Roberts to follow, whereupon the question shall be open for general discussion within the limits of the time available.

A communication was presented from the Patriarch of Jerusalem, Damianos, inviting the World Conference on Faith and Order to hold its next session in Jerusalem. It was voted that the Conference express its thanks for the invitation and its joy that events had made it possible for such an invitation to be extended. The invitation was referred to the Continuation Committee for consideration.

In view of the presence of the Archbishop of Volhynia, Eulogius, the following action was taken:—

That the Conference put on record its deep regret that the venerable Church of Russia has been prevented from sending representatives to its meetings, and that the Conference express its profound sympathy with the Russian Church under her severe afflictions, and assure her of their prayers to Almighty God to give her a happy issue from all her sufferings, and grant her the reward of faithful endurance.

The Archbishop of Volhynia addressed the meeting in Russian, and the Archpriest Orloff of the Russian Church of Geneva, who accompanied him, was made welcome to the Conference, the Archbishop explaining that there is no official representative of the Orthodox Russian Church present, not because that Church is not willing to take a hearty share in this work of Christian unity, but because she is cut off from the rest of the world, and expressing his deep feeling of brotherly love for his brethren in Christ united here today.

Rev. Dr. Bartlet continued the discussion of the topic, *The Church and the nature of the reunited Church*. The general aim of the Conference is "not to undertake direct efforts for unity, but to prepare the way for such efforts by clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one." It was to elicit such differences as regards the fundamental conception of the Church and the nature of the reunited Church that we have used two full days. The effect on my mind has been rather different from what I anticipated. It has been not so much to define differences, with a view to their future handling and resolution, as to bring home the

extraordinary oneness of spirit and will to unity which animates all here. It has shown most impressively that "the spirit of conference, as distinguished from that of controversy and proselytism, among the churches" is indeed present among us, and, by nothing less than our preparation by God for the task before us, the hour is even riper than we had thought.

This is the essential part of the preparation for a united Church, and one of our chiefest cares must be to secure that such preparedness may surely and swiftly leaven our several communions, else all our other efforts will be left in the air, because our fellows are not ready for the sacrifices of various sorts needful to the realization of our ideal. But beyond the encouragement to fuller faith in the divine resources behind this movement recognizable in what has already occurred here, showing how God has wrought during the decade since the Faith and Order movement took formal shape, I want to refer to three factors beyond our conference, which make me believe that it is our duty to plan on the assumption that we are standing in a veritable Day of the Lord, to which the usual limits of possibility or probability do not fully apply. Those factors are (1) the unparalleled urgency of the general world situation; (2) the driving and leavening force in the World Student Christian Federation ready for coöperation with our efforts, with all the young and adventurous life which it is ready to pour into our movement, if only we older leaders are worthy of it and frame our ideals on sufficiently generous yet practical lines; (3) the Appeal and Proposals by the Lambeth Conference.

I cannot stay to develop the first two, but on the last I may fitly dwell for a moment, as a delegate of English Congregationalism, which may fairly be supposed to have specially great difficulties in coming to terms of union with Episcopacy. Speaking of a document issued only since I left England, I cannot do more than give my personal opinion, but I welcome it as a mighty work of God, which seems to me to say a new thing in a new way. It goes as far as we non-Episcopalians had any right to expect, or, in the interests of unity within

the Anglican communion itself, to desire, that the Lambeth Conference should go at this stage; and if it is only met half-way, as I myself am eager to meet it, and as I believe a growing proportion of Congregationalists, especially of the rising generation, will be ready to meet it, it should bring some form of unity in church fellowship ere many years have passed.

I agree with Archbishop Germanos when he specified as a next step the grouping of smaller religious communities with natural affinities, but I agree also that all of us must be prepared to examine in a kindly spirit such dogmatic differences as exist between any in regard to matters of faith. I do not believe that differences of interpretation can be repressed, but I do believe that it will be possible to come to an understanding in the matter, including what we severally mean by "faith." I think that here lies one of the most important points which will have to be carefully investigated in the spirit of comradeship. Bishop Gore seems to think that Catholicism has practically nothing to learn from Protestantism in the matter of faith. I, on the contrary, believe that the Reformers recovered for Christians and Christian theory at large the very notion of faith, in the most religious and evangelic sense, the faith which reconciles and justifies the soul with God in Christ. This holds both of what we should call the subjective and objective aspects of the Christian faith. And in so doing it virtually reduced the valuation attached by traditional Catholicism and its creeds in relation to real faith. It is in the sphere of moral personality that the primary meaning of Christian faith ultimately lies, and Protestants hold that the safeguards for a really religious act of faith will have to be seriously investigated. As to the Catholic demand for the traditional creed as an obligatory basis of fellowship, we shall also have to do our best to meet it as far as others can. As far as I can see at present, we must consider amongst the alternative possibilities this one: that whilst we should never dream of asking those churches to accept any other more modern formulation instead, on the other hand they will have to consider whether a new and

different attitude to the ancient formulations may not be allowable, as at present in churches which emphasize the experimental aspects of faith, professed in terms of a direct personal relation established between the soul and God in Christ, as mirrored simply in the Gospels, rather than in the generalized and partly inferential form of the catholic Creed. They will have to consider how far they can be content if we say that we accept those œcumenical symbols of a great tendency to progressive definition of certain of the intellectual implications of religious faith, without being committed to accept them in the absolute and literal sense in which originally they had to be accepted, and which, I gather, Bishop Gore would have all accept today. They will have to permit to others a fresh attitude to these venerable symbols, if some of us, as at present advised, are to be able to accept them as a part of the obligatory basis of a united Church. For some of us the fundamental faith is the original faith that Jesus is the Christ, the Saviour and Lord, something that can be religiously verified as well as religiously perceived. As Dr. Denney argued in his book "Jesus and the Gospel," we believe that this is the fundamental basis upon which the Church is built. We can and do in fact add to that the baptismal formula, with its primitive type of credal faith. But when we are asked to go further in credal definition, we say we can only do it in the sense that this further definition needs to be put upon a lower level of religious authority, that it has to be accepted more in its spirit and less in its letter, more in the symbolical sense than as an adequate expression of that which it attempts to express.

I speak frankly. I see that this is the great difficulty which is going to confront us, that those whose heart is really one in living Christian faith may be kept apart by the demand that we shall all in the same degree accept the adequacy of those œcumenical formulas as they have been accepted in times past. And so in reference to Church Order, on which Bishop Gore, in a higher degree than many of us, would insist at certain crucial points, notably the conception of Apostolic Succession in orders, no less than upon a binding traditional creed. In

contemplating the significance of the presence of the delegates of the Greek Church here today, and the absence of the representatives of the Roman Catholic Church, I seem to find the opposite moral, namely, the danger of anything like an equation of order with faith. The Western or Latin Church has made order equal in religious authority to faith; and it is not with us here today. The Eastern or Orthodox Church has always made faith more determinative, and leaves more liberty as regards order; and it is able to meet even a Protestant communion a hundred years old, the Disciples of Christ, on sisterly terms. For my part, as I read the situation, it will be very necessary for us carefully to consider this question of how far this "divine discipline" — obligatory, coercive discipline — upon Christian freedom within the Church is to go, how far is it according to the genius of the New Testament. I cannot see it there, and therefore wish that Bishop Gore, from whom I always differ with reluctance, did not so see it, would fully reconsider the matter afresh with those who agree with me.

Wishing with him to face the facts and realities of the situation, I have put before you these two considerations, and have urged that there is a Protestant case on both points, and not only that case which was put to you with power on Saturday by my friend Bishop Gore. I have spoken longer than I had intended, and I wish only to add this: that our watchword must be "educate, educate, educate." Draw forth the latent capacity within our souls and the souls of our brethren. Let us not be remiss, let us give others the opportunity of experiencing what we have experienced, and of uniting in a vision of faith in a comprehensive Church; and whilst referring these difficult questions for further consideration, let us not relax our efforts to educate ourselves, that we may take this great opportunity by the hand, lest through slackness and through unfaith, and through saying "things cannot be done so quickly," we show ourselves not to have been aware of our day of visitation.

Professor Alivisatos corrected a misunderstanding in Dr.

Bartlet's speech, by saying that the Greek Orthodox Church puts faith and order on an equal footing, because order is based on the fundamental articles of faith; and the reason why the Orthodox Church is represented here today, while the Roman Catholic Church is absent, is not because of different views as to the relation of faith and order, but for other differences.

Adjourned 12.15 P.M.

August 16, 3 p.m.

Miss Lucy Gardner of the English Friends spoke on the topic *The Church and the nature of the united Church*. Fundamentally, the Church of Christ is one, not in doctrines or practices, but in experience of the Christian life. The aspect of truth which Friends have guarded is the direct action of God the Holy Spirit upon the human mind and soul. Friends are not separated from other churches in the fundamentals, Father, Son and Holy Spirit, the Deity and humanity of Christ, the sense of sin and the need of atonement and Christ's redemptive work.

Bishop Vlijmen said that the Old Catholic Church of Holland takes part in this Conference with the greatest sympathy. I believe we are one in the conception of an undivided Church which can include all Christians, as the League of Nations can include all nations, and yet so that our own Church can retain its old peculiarities, and we are attempting to find points of connection with, and similarity to, one another in the spirit of unity, of peace and of love.

Mr. Tickle expressed gratitude to the Episcopal Church of America for the statesmanship and the liberality which have made this great Conference possible. He presented a Statement which had been prepared, at the invitation of the North American Preparatory Conference, for the World Conference. The title "Churches of Christ" is not used in

any divisive sense, but as it is used in the foreign mission field. It is submitted that the Churches abstain from formulating any creed binding upon Churches or individuals, believing the divinely ratified confession of the Sonship and Christhood of Jesus to be the one saving creed and the sure foundation upon which the Church is built. The advocacy of the union of all believers is largely the justification for the separate existence of the Churches of Christ. It is important to distinguish between matters of faith and those merely of opinion. Among the former should be classed all facts and truths regarding which there is clear revelation, definite command, or apostolically approved example. In these, uniformity of acceptance and practice is expected; nevertheless an obligation is recognized to adjust such belief and practice to increase of knowledge or clearer apprehension of God's word.

After reading some of the more important paragraphs, he moved that the Statement be referred to the Continuation Committee when appointed. The motion was put and carried unanimously. The Secretary has for distribution a few copies of the Statement, and understands that others can be obtained from Mr. Tickle.

Prof. Dr. Lang said that the German Reformed Church is strongly in favor of union and joyfully accepted the invitation to this Conference. In Germany this movement is still little known. German Christians are sceptical about reunion because in the nineteenth century, in the union between the Lutheran and Reformed Churches, there were all sorts of experiences which were sometimes disappointing. But it is not only the question of experiences. There is also the question of principle. In the New Testament there are the Pauline and Johannine types of Christianity, and even if at that time there do not seem to have been great fundamental dogmatic differences, yet differences did exist, which may be likened to the blossoms and fruits of a tree. If you cut these off, then the wood that remains is dead. You have a dead unity. Every living form of Christianity has primarily to have in-

dividualities in itself, and if there be none, that Christianity will lose its vital force. We must not proceed by pruning away all the differences. Any Church that is living will always live by establishing differences and by individualization. Side by side with that impulse, there is an impulse toward reunion.

There are two possible ways of reunion. One is the Roman Catholic way: "We are the Church; if you want salvation come to us." This sort of union we must decline. The other is Luther's way of recognizing the unity of the invisible Church. The union of the visible Church does not seem to me to be a thing that can be realized completely. But we ought not to content ourselves with the unity of the invisible Church. Our salvation is in faith, in the teaching that Christianity is an inward experience, compatible with liberty. We should not lose sight of these truths, but try to arrive at some degree of union of the visible Church. I am glad to see that this Conference is undertaking the first steps towards such a union, and I hope that God's blessing may be upon its work. We will not give up hope of uniting, difficult as it may be. Above all we will try to achieve unity of formulas. The German Reformation brought about results which the German Reformed Christians will never abandon. Among them is the subjectivity and freedom of Christianity. Nevertheless I believe it is possible to attain more unity than we have now, and that this may be achieved by this Conference is my hope and the hope of a great number of German Reformed Christians.

Professor Loukaras, on behalf of the Patriarchate of Alexandria, deprecated proselytism among Christians and urged Christian solidarity to help churches oppressed by non-Christians.

Bishop Herzog: The origin of the Old Catholic Church, like that of the Disciples of Christ (according to Dr. Ainslie's account), was due to circumstances rather than to original intention; it was forced by the demands of the Vatican. The

idea of church union has always been favored by the Old Catholics; in witness to this fact are their many conferences, national and international, their press and their theological schools. Their central position in Europe enables them to render good service in the cause of union. As I said in my speech on Church Reunion at the Vienna Congress in 1909, I think, with St Paul, that the right of one Church to excommunicate another ought to be very limited. Whoever has a living faith in the Saviour and the love of God which no power can take away, he is my brother; he belongs to the Church of Jesus Christ.

In conclusion the Bishop thanked the Episcopal Church of American for so many evidences of brotherly love toward him during the last forty years and for its praiseworthy initiative, and expressed great joy over the spirit of peace that goes out from the New to the Old World.

Bishop Gore closed the discussion, saying that it was difficult to reply to a discussion which, in opening, he had tried to raise, but which had not taken place. Sectional reconciliations among the Churches which specially prize the name Catholic, and among those which so prize Protestant, are easily conceivable, but our object was to ask whether something larger is not conceivable, something which would involve both Protestant and Catholic. I asked whether we have any common idea of what we mean by a visible Church, and what we are seeking when we speak of reunion, or of a reunited Church. Then I tried to propound three particular notes, which it seemed to me, looking to Scripture, must be proclaimed as belonging to the original Catholic Church, — a common faith or creed, common sacraments, a common ministry, all having the authority of Christ and therefore obligatory.

I definitely declined to consider of what kind this creed was to be, what were its articles, or wherein was the nature of the sacraments, or what was to be the form of the ministry. I asked you to consider the prior question of unity as obligatory and laying a restriction of law, which if it is reasonable law, will

be the condition of liberty. Must the visible unity to which we aspire have such external marks, links, bonds? We have said often that unity is not the same as uniformity. I asked, — Have we not become conscious in the history of Christianity since the Reformation that absence of uniformity may reach a point which destroys the possibility of actual, corporate unity, whether in thought or in action?

I cannot say that the discussion which I tried to propound has been followed up, so that I do not feel that there is anything for me to reply to. But I do desire to say that we have had enough general statements and warm expressions of emotion, and that it is time to settle down to some detailed, accurate discussion of the problem. It is easy to get Protestants to cheer Protestant sentiments, or Catholics, Catholic, or all any vague sentiments about the desirability of reunion. It is also easy to get Christians of all denominations together to consider what they think a more practical object, but that is not reunion, and we must consider seriously and continuously the questions which divide us, or have divided us, and analyze carefully the mediating ideas which have arisen.

On motion of Bishop Gore, it was voted that the Continuation Committee be requested to promote careful study of the Church and its necessary unity, in order that it may be in a position in the future Conference to propound some mediating conceptions to the different Churches concerned in the Conference.

Adjourned 6.15 P.M.

August 17, 10 a.m.

Several resolutions were referred to the Business Committee.

The Secretary reported the following action of the General Assembly of the Presbyterian Church in the U.S.A., May 1920, which was ordered to be spread upon the minutes of the meeting:

Resolved (1) that the Assembly approves of the steps thus far taken by the Committee on Church Coöperation and Union in the matter of the World Conference on Faith and Order; provided, however, that any agreement made by the Committee shall not be binding upon the Presbyterian Church U.S.A. until there shall have been report made thereon to the General Assembly and its approval secured.

Resolved (2) that the General Assembly advises that the Committee should continue to decline to determine any questions as to Faith and Order, but should deal only with plans and methods preparatory to the World Conference.

Bishop Cecil Boutflower urged the Chairman to hold the speakers on the topic for today's discussion strictly to the point of our business here, which is to realize and adjust as far as possible the widest limitations of variations. A great deal of time was lost in the discussion of the last subject, because the speakers did not confine themselves to our differences. We can omit, as no further necessary, professions of good will and courtesy. We are all sure of one another already and may take that for granted, and we may omit general information concerning the communions represented and talking about the ground we have in common. The most important things for us to hear are the extreme views held on each side, the widest limits which it will be the duty of the future Conference on Faith and Order to adjust.

The Chairman thanked the speaker for the suggestion, though thinking that up to the present time it would have been a grave mistake to have taken a firm, technical line, for the freedom with which men spoke has revealed the souls of the delegates, and therefore we have the unity which otherwise we would not have had. We can now proceed in a more orderly manner, because of our previous informality.

Today's topic is *What is the place of the Bible and a creed in relation to reunion?* There will be such common agreement as to the Bible, that there will be little room for discussion. The Bible holds a supreme place in all Christian communions. But when it comes to the subject of a creed

in relation to reunion, we want to bring out clearly what we mean by a creed, distinguishing it perhaps from what are called confessions of faith; whether we mean by a creed a formal statement in definite language that does not change, and so on. Then we are not speaking about any particular creed, but *a* creed in relation to this one question of reunion. I trust that the speakers will confine themselves to this subject.

The Archimandrite Gheorghieff spoke of the joy with which the Church of Bulgaria had received and accepted the invitation to take part in the World Conference, and of its earnest desire for Christian unity. There are many difficulties before us, but, by beginning to understand and love each other, we shall be on the way toward the unity for which our Lord prayed.

He presented a discussion of certain preliminary questions which will be considered by the Continuation Committee.

Dr. C. Anderson Scott opened the topic of the day. He said that most of us will have no difficulty in accepting the Lambeth Article on Holy Scripture, and that we welcome the form in which it is put, — the acknowledgment of Holy Scripture as the record of divine revelation. That is not only true to historical fact. The statement is necessary to the freedom of each generation. Even Scripture is not to impose a cast-iron system either of thought or of conduct, or of organization, or of the Church that is to be.

We may take it that the creeds are secondary to Scripture. But if Scripture itself be a record of revelation, the creeds cannot claim any more impressive authority. They, too, are a record of the thought of the Church at some particular period. They purport to be based on the combined witness of Scripture and of the Holy Spirit. One of them, the Apostles' Creed, represents the slow accretion of two or three centuries. The Nicene represents the dominant faith as it orientated itself over against a lower form of Christianity. The only thing that is wrong about the credal expression of the Church's past is that it stopped changing. By proclaiming the irre-

formability of the Creed, the mediæval Church, and every Church which does the same, does in practice, impair, if not deny, the work of the Holy Spirit. Provided this be understood, we are perfectly ready to accept the creeds as in the second Lambeth Article. Indeed, we do already accept them. It would be no concession on our part. We lay equal emphasis on our continuity of thought with the past and on our liberty in the present, and to assert the former we proclaim our historical relation to the creeds of the ancient Church, as we do to the confessions of the Reformed Church. To make good the latter has been the task, — the struggle at many times, — of the last century. Those for whom I speak have at last succeeded in that task, — not by cutting themselves loose from the creeds or the confessions, but by defining their relation to them, and that in this way, — that we accept the substance of the truth contained therein, and claim openly and proudly that it is for the living Church of each generation to decide what is the substance of the faith. We are told that this exposes us, if it is not equivalent, to rampant individualism. But it does not do so in practice, and I do not believe that it is theoretically correct. If I may be pardoned an illustration. Some thirty years ago we received a great gift in the shape of a book called *Lux Mundi*. There were many then who denounced it as the fruit of rampant individualism, who found it very difficult to square its views with the faith enshrined in the Creed. But what was then new, revolutionary, the fruit of individual inspiration, especially as to the meaning and value of the Old Testament and the consequential theory of revelation, has now been accepted by the Church. Tacitly in some quarters, explicitly in others, it has given the *nihil obstat* of the whole to the opinion of the individual. The very form in which the Lambeth Conference of 1920 has expressed its attitude to Holy Scripture is eloquent of the result. This then is the attitude which the Church of the future will take to credal documents of the past. Is it necessary, or is it desirable, that it should express its own living faith in credal form? I believe it is. It has been done lately for the Free Churches of England.

And such a statement is useful, provided it be drawn up and be used, always with the reservation of its relative and subordinate character, relative to the apprehension of truth possible at the time, subordinate to Holy Scripture and the *testimonium Spiritus Sancti*. But even then the creed of the united Church will not necessarily be the creed of all the individuals who compose it. The content of the Christian faith is always larger, wider, deeper than that of the individual members of the Church. The age-long mistake has been to insist that each member does, or should, witness all that the Church or the Creed believes. For the individual there is only one absolutely necessary article, viz.: I believe in Jesus Christ our Lord: I too give to Him the name that is above every name: I confess Him as Lord to the glory of God the Father. The Church builds its creed round that central fact, grounding it on the fact of history, relating it to other facts of revelation, applying it (as the Nicenes did not, but as I hope the new Church will do) to express the great ethical principles of justice, faith, peace and love. And in so doing it will present to the individual, not a test whereby he may know whether he is a Christian, or as the ground on which he may be admitted to membership of the Church and a share in the sacramental privilege — (again I say that for these things we dare impose no other test than that of personal relation, fealty to Jesus Christ) — it will present to the individual the precious heritage of all the treasures of the common mind, the mind of the Church which is the mind of Christ, to be for the individual an inspiration and a stimulus to thought and action. The Church of the future will be a Church of faith, — faith in God, taking shape in faith in itself, and that faith can be, perhaps should be, probably will be, expressed in a creed which will triumphantly proclaim all the good things that we have in Christ.

Dr. Roberts said: I believe Dr. Scott and I were selected as representing the different standpoints with regard to this question. Whether we do you must judge. I am not so sure that we do, after his address. I was selected to put

before the Conference the point of view of the churches which are supposed not to have a credal basis. I do not think that quite an accurate description of the churches which I represent. I do not see how Christian people can be held together unless by some common faith, and that a common faith which finds some expression. After all, the existence of communions or denominations does mean that there are bodies of Christians having very distinctive beliefs. In the constitution of the Baptist Church, which I represent, there is a statement of the truths which we hold as the basis of our corporate fellowship. It is a very simple statement. It deals with the divinity of our Lord, with our relation to the Scriptures as the rule of faith and practice, and with our attitude to the sacrament of Baptism in particular. We do not call it a creed, and yet it is a creed, because it is a statement of the truths which we consider vital, and which we as a body seek to maintain. Now is that obligatory? Everything, I think, depends upon the meaning of that word. Here it seems to me we reach the storm centre. The difference between us is very much in the interpretation which we give to that word "obligatory." We do not repudiate the idea of a statement of the opinions that are believed among us, but we do value the right of private judgment. We do not wish to impose any creed upon the individual Christian, nor attempt to coerce any one into accepting a statement which may not be in accordance with his own personal belief; also we are jealous of the right of any congregation to determine the limits of its own Faith and Order. We believe that the local conditions may be such as to make any company of Christians the instructors of the Church; and I do think we must distinguish, as Dr. Vernon Scott has distinguished, between the creed of the Church and the beliefs of the individual. The Church in its corporate capacity must, I think, have some credal basis. In its corporate capacity it has to guard what it holds to be the divine truth, but it does not demand of each of its children the same standard of intellectual appreciation; and there must be considerable liberty within the family circle.

Now, this individual and local freedom must, we think, be within limits. Dr. Gore spoke to us of the necessity for a divine discipline. I think I agree with Dr. Gore entirely: I would only urge that it must be a divine discipline, and not a human discipline. We believe that all freedom must be given to all Christians to believe as they must believe. If they desire to be members of any organized Church which stands for certain truths, then they should be willing to accept the truths for which that Church stands. In our own order, you know, we baptize only those who are able to make their own confession. Please do not say we believe in adult baptism. We believe in believers being baptized, and we ask of all candidates for baptism a personal confession of their faith; and it is on that confession of faith that each candidate is baptized and received into the Church. As a denomination I think we should withdraw from congregations which are evidently disloyal to the central beliefs of our denomination. For example, we should not feel that we could remain in Christian fellowship with a congregation that repudiated our particular interpretation of the sacraments.

This creed — for we call it so — must not be reckoned either fixed or final. It only can be if it is dealing with very fundamental things. We believe that there is still more and much truth to break from God's Word, and that all light and truth breaking from God's Word should be incorporated into the beliefs of the Church. So, therefore, I should venture to say that we do not deny — I am trying now to speak for those I am supposed to represent — I do not think we deny a place in the united Church for a creed. There may have to be room for statements of distinctive beliefs, held by bodies of believers along side the common creed, which all accept; but if there is to be this creed in the united Church, first of all we want it to be as scriptural as possible in accordance with what has already been said — that the Bible in the united Church shall hold a central and unique place. Also this creed must be a creed of great catholicity. As the Church becomes more catholic, its creed must become more catholic. It must be less detailed. It must delimit what is fundamental

and common to all Christians and what is essential to the Christian Church. For instance, there cannot be room for anything that is denominational in our statement of beliefs. In our Baptist Church we have an article dealing with Baptism. There would be no room for such an article in the united Church. It could not be a Presbyterian nor an Anglican nor a Greek Orthodox creed. It must be a catholic creed, dealing only with those things which are essential to the Christian faith; and on the other hand it may have to be more inclusive than our creed has been. It may be, for example, that the Church to which I belong may have to modify its creed to include the article: "I believe in the Holy Catholic Church," for surely a great many of us are conscious that we have been too individualistic in our interpretation of the Christian Church, and that we must seek, as we have not sought it before, the real unity of the Body of Christ. We have not believed in that enough, and in penitence and faith we say so.

It must not be done, we think, in any authoritative manner. It must not coerce conscience or stultify intellectual freedom. The place of a creed in the Church is to safeguard the truth of the Christian religion rather than to compel the belief of the individual Christian; it is the declaratory rather than the obligatory symbol of our unity, not a chain which fastens us together, a standard round which we all will rally rather than the drill sergeant whom we all have to obey: and it seems to me, therefore, that our searching must be for such a standard as will rally us all. Can we not find that standard in the standard which God Himself has raised up for us -- Christ crucified?

Pastor Lindskog said the Lutheran position is between legalism and individualism. We keep the historical formulas of the Church as parts of God's continued revelation. We do not believe that this revelation ended with the ancient Church. Specially through the Reformation we have got a deeper insight into the essence of Christianity. Our last Formula of Concord (1580) sets forth the way in which

we should use the creeds something like this: "The creeds should not be taken as literal statements binding the consciences, but as documents setting forth how the Holy Scriptures in different times have been interpreted by the Church under the guiding of the Spirit." There are hardly any among us who do not object to one or two articles in our most significant symbol, the Augustana Confession. The creeds are, therefore, according to the conception given in our creed itself, nothing else than declarations of our faith. And, if so, we must consider *a* creed essential to the Church, a creed of the kind Dr. Roberts has spoken of.

We have the eternal content of our faith in the clay vessels of the creeds which we highly value, but their precise words often bear the stamp of their time. If we made them literally binding in a legal way, there is danger that the creed itself may become a menace to the faith. We consider the Church to be a communion, an organism, born, not out of a creed, but out of the Gospel, as it is given to us in different forms, — in the New Testament, in the preached word and in the Sacraments, which Luther calls the visible word of God.

The Archimandrite Papadopoulos said that if more attention were paid to the historic bases of Christianity, many things discussed today would be better understood. It is quite justifiable to do this, for the Christian religion is not an event of recent years, but a fact which began with the Incarnation of our Lord and has continued through the centuries. If we look at the way in which the questions we are discussing today were settled in the first centuries, we shall see that, even then, there were several ways of accepting the facts of Christianity. The first who tried to explain systematically the teachings of Christianity were the first Apologists, who were more philosophers than theologians, and consequently were not able to give an individual statement of the Christian faith. Their ideas were based rather on reason than on Holy Scripture. Finally came Origen, the father of theological science, who said the best way was to bear three things in mind: Holy Scripture, the tradition of the Church,

and reason. He attached great importance to Church tradition, because St. Paul had said that the Church is the Church of the living God and the basis of the truth, and it is in the Church that the objectively existing Christian faith is preserved through Holy Scripture.

It is impossible to understand a church without a symbol. The symbol seems to be the union point of all Christians, but the symbol is not the whole teaching of the Church. We have the symbol because of the authority of the Œcumenical symbols, and consequently the union of the churches must be on this creed, without its being understood that this is the only teaching of the Church.

Adjourned 12.15 P.M.

August 17, 1920, 3 p.m.

Dr. Roth: It would be difficult for us to adopt the proposals of the Anglican Church. We believe that credal faith is developed by the Holy Spirit through the peculiar national characteristics of the people. The attempt to create a creed lasted a long time in the Prussian Church, and all it did was to create wide differences of opinion. The only creed which they succeeded in expressing is that spoken of this morning: Christ is our Lord and Master. Beyond this it was not possible to go. At the same time, such a formula is inadequate. We must encourage those of our congregations who take an interest in the Church by arousing in them a belief in the spiritual reality of the creed.

Bishop Gore said he would concern himself only with Dr. Scott's speech. I exclude three questions he touched upon. We should maintain a clear distinction between opinions, however prevalent and for however long a period, and those which have been erected into a special place in the Catholic Creed. For instance, as to the Atonement, and the nature of the inspiration of Holy Scripture, there have been dominant opinions over great periods which there has never

been any attempt to make dogmatic or to put into the creed. *Lux Mundi* attempted to alter opinion with regard to the inspiration of Scripture, but there was no question of those writers having been contravening anything in the Catholic Creed. I wish to draw a very marked distinction between opinions, however prevalent, and articles of the faith. Let us by all means minimize and not maximize dogma. But I contend that a united Church can never come into being or exist without articles of faith.

Secondly, I wish to set aside the question whether the Church could alter its creed. I have not time to discuss that. I set it aside as a purely abstract question. The contention of the Lambeth Conference with which I desire to unite myself is this: "We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of the Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed, commonly called Nicene, as the sufficient statement of the Christian faith."

Thirdly, I set aside the question of the private beliefs of individuals. There was no idea, when the Nicene Creed was formulated, of requiring the subscription of the laity. The requirement of the Church is upon its teachers, and I lay great stress upon that. It is not whether individuals feel more intensely this or that part of the faith, or whether they can or cannot unite themselves in opinion with the Church. I desire that there may be as little inquisition as possible into the opinions and beliefs of private individuals.

What remains to consider is that the Church from the first believed itself to be a body which had a mission to the world on the basis of a specific and positive revelation of God, given through the Hebrew prophets and consummated in Jesus Christ His Son and committed to the Catholic Church.

This was not its own opinion arrived at by its own investigations. It was conceived of as a positive disclosure of God, and the Church, which believed itself to be authorized to deliver it in God's name, to be endowed with an authority to bind and loose by Christ Himself, fixed upon certain

definite points as constituting the essence of its doctrine and the most necessary safeguards of the basis of its Gospel. Those points were in part points of fact — miraculous facts in great measure, such as the Virgin Birth and the Resurrection from the dead of our Lord Jesus Christ; and they were in part ideas about God, which found expression in the doctrine of the threefoldness of God, the Father, the Son and the Holy Ghost.

Well, these points were collected in the various creeds, and finally found expression in the Catholic Creed at Nicæa. What I contend is this: That if there is such a thing as catholic authority, that did find expression in the Nicene Creed; and that if you contemplate world-wide reunion, you must contemplate it on the basis of adherence to this creed, as being the authoritative creed of the Church, and as being obligatory upon the Church's teachers, so that the teachings of the Church must be in accordance with that fundamental definition. Now, I would like to argue that this is consistent with that ideal of Christian liberty which finds expression in St. Paul and in St. John. St. Paul loved the idea of liberty — one man having his opinion this way, one man that. But he observes that any liberty must have limits: it must be liberty within law, and when it comes to the point when its fundamental limits are infringed, St. Paul can be severe enough, and it is the same with St. John. No one is more fairly convinced that the expression of the Presence of the Spirit must be works of mercy and of charity. Nevertheless St. John is as authoritatively dogmatic when it comes to the matter of the Incarnation as any one could possibly be; and he declared if any one "goeth onward and abideth not in the teaching," he is not of God. I maintain then that this ideal of the creed is not inconsistent with the ideal of Christian liberty as St. Paul and as St. John conceived it.

Now, we witness at the present time a very widespread movement or group of movements which are fundamentally subversive of this creed — a view which is wholly subversive of the original conception of the Resurrection, which is thereby presented as being consistent with our Lord's body having

seen corruption. Or again; there is a very widespread theory of the person of Christ which is fundamentally subversive of the whole idea of the Incarnation. A very moderate German theologian, Dr. Loofs, in his book *What is the Truth about Jesus Christ?* maintains that he hardly knows any single conspicuous theologian in Germany who would be prepared to maintain the doctrine of the continuity of Christ's person, first divine and then human — that is, the doctrine of the Incarnation. Or again, Dr. Anderson Scott referred to the Lordship of Jesus. We know what interpretation has been given to that very expression by writers from Bousset to Dr. Lake. Thus it is a vital question whether the Church is to maintain its creed. I maintain that what the Lambeth Conference contends and recommends to us is indisputable, and that if we are to contemplate the possibility of a reunited Church, we must contemplate it on the basis of the creed, that is, the maintenance as authoritative of the principles of the Incarnation and the Trinity, and the reality of the Resurrection of our Lord. That is the basis on which the Christian Gospel stands.

I have not the time to say more, but I am sure of this, that there is no other basis on which any religion can maintain itself in the long run without, by the inevitable logic which in the long run prevails, becoming a mere theism.

Dr. Cooper agreed that the Nicene Creed is necessary to a reunited Church, on the grounds (1) of its truth and conformity to Holy Scripture and the definitions of the faith then given, and (2) of its grandeur and suitability as a confession of our common faith, and a banner in which we can glory as an army does in its flag. The New Testament is full of declarations that the faith is one, definite, given us of God. There is *one* faith, says St. Paul, which was once for all delivered to the saints, which we are to hold, even if an angel from heaven were to preach something different from it. This faith was something which those early Christians *knew*, and could distinguish from counterfeits. (1) It concerns God. Jesus gave us a new name of God, — the name of the

Father and of the Son and of the Holy Ghost. Into this name we are all baptized. In it we glory. (2) It concerns Christ. Ye believe in God, says Christ, believe also in Me. We know in Whom we have believed: that He is the Son of Man, was born, and lived and died as man; that this Son of Man is also the Christ, the Son of the Living God. (3) That He died for our sins and rose again for our justification; that He is now in heaven sitting at the right hand of God, and that He will come again to be our judge. (4) We believe in the Holy Ghost. It is this faith in the Holy Ghost guiding us into all the truth that is our hope.

The Nicene Creed meets the condition, in the first place, of setting forth, in simple yet majestic terms, these glorious truths. It is not the confession of an individual, but of the Church. It was written, and ought to be said, in the plural, — We believe. Thus believes the Catholic Church. It does not contain anything of the later innovations, of which so many were reached by half the Christian West at the Reformation. It is to this day the sole creed of all the Eastern Churches. It is still used by great Churches, — the Roman, the Anglican, the Scandinavian, the English Presbyterian. Luther prefixed it to the Confession of Augsburg. The Westminster Confession embodies every word of it. Its distinctive term is included in the articles accepted as preliminary to union negotiations between the Church and the United Free Church of Scotland. The Lambeth Conference has recommended it afresh. It is, in the words of Dr. Anderson Scott, a creed triumphant, proclaiming all the good things which are ours in Christ.

Prof. William Robinson: I find myself in a certain agreement with Bishop Gore in his demand for a creed as an absolute necessity for Christian unity. I cannot conceive of any unity, except something nebulous and ephemeral, where there was no creed or credal statement or statement of belief to bind that unity. But I seem to find myself also in agreement with those who have spoken for the value of Christian experience, as against some mere assent to any credal state-

ment or set of articles for the unifying purposes of the Church. Yet these two statements are not so much in opposition after all. Does not one refer to the body, the Church itself, and the other to the individual? The creed is the statement held by the universal body, the united Church. That has no reference, as Dr. Roberts pointed out, to the individual in his coming into the Church. We have no right to demand from the individual who comes to ask for baptism, that he should make any credal statement which would deny the Christian experience which comes to him from God.

With regard to this the New Testament has provided a creed, which is at the same time a sufficient expression of this Christian experience: "Thou art the Christ, the Son of the living God." It has the sanction of the Master Himself. It is a short creed. It is a divine statement of personal belief. I cannot conceive of a man coming for admission into the Christian Church except on this creed, that is, unless, first of all, he is enthused with the fact of the Lordship of Jesus Christ; and that would mean that he had full consciousness of the sin within him, and that he would be compelled to recognize the great other fact, the Atonement.

Credo in the past have been, not unifying, but dividing, influences. But with such a simple creed as this, we might get unity in the first place. I do not see why we should not go on to some more definite statement. I can repeat the Nicene Creed from my heart. But I cannot yet see that we could enforce it on candidates for entrance into the Church, though I do believe it might form a statement of belief accepted by the unified and universal Church. There is a difference between what we can demand of the individual and what the Church might stand for.

We of the Free Churches of England were accused of not studying Origen. I do not think that the English Nonconformist Churches are at present neglecting the study of the Christian Fathers. But I am sure they would say that our statement of belief could not be prepared for us today by Origen and peoples of centuries ago. It must be prepared for us by the whole sainthood and scholarship of the Church

in the present day, and I plead for that, and for that alone.

Pastor Thvedt: The discussion has resulted in our feeling that we need some kind of creed in order to exist. The shorter such a creed is, the better, because it is not the length of a creed, but its clearness, founded upon the Holy Scriptures, which matters. It takes all sorts of people to make a world. It may take also all sorts of people to make a united Church, but let us agree now to take up this question for thorough investigation till the next Conference.

The Bishop of Bombay: A contrast has been drawn between what keeps on being called a credal statement and Christian experience. What is the word, Creed? *Credo* is the word for "I believe" (or "we believe") — I believe in God, I believe in Jesus Christ His Son, I believe in the Holy Ghost. It is always the expression of the Christian experience, burning intimate in the very heart, deep down in the soul. That is what the creed is. It is not a statement. It is unfair to say that a creed is an intellectual statement.

Then it has been said: "We want a new creed; we want a creed written today, by all the sainthood and all the scholarship of the present day." The Nicene Creed, like all the other forms of creed of the ancient Church, is derived from the baptismal formula, which is derived from the verse in the last chapter of St. Matthew, "baptizing them into the name of the Father and of the Son and of the Holy Ghost." It is because of the instructions of the Lord Himself that we demand at baptism a profession in the terms of that verse. The Nicene Creed is pure Bible Christianity, and therefore it is not obsolete and cannot be obsolete, and if some one says he wants to have a new one written today, I say I want to have one written long ago. I want to be in conscious communion with the saints in heaven in what I want to express by the triumphant Creed.

What do we say that we believe? That we believe in God revealing His own intimate inner nature, revealing Himself so far as it is good for us to know about His nature, the revela-

tion of One God, touching us in every point of that revelation. We come to the world with a revelation from God, and that is our only reason for coming to the world. We also say that the method of this revelation was by historic fact, by act of God, when the Son of God came and declared the nature of God His Father. This revelation should be continued through the ages by the Holy, Catholic and Apostolic Church, and that revelation is made for all time and eternity.

What do you want left out? Do you want to cease to profess that there is a revelation from God, of God in three Persons, that touches us at every point, that it is our salvation to know, to believe? Do you want to cease to profess that this came by an historical series of acts at a particular time? Do you want to cease to profess that a society of men was sent into the world preaching this until every creature knew it? Can we unite on anything less than this? It is the token which we give, one to the other, that we really do believe, that we really do belong to that distinctive thing called the Christian religion, namely, the religion that Jesus Christ has revealed about God,—no creation of man's brain, no theory of schools, no philosophy, no system of theology, but a revelation of God through His Son Jesus Christ. What can you safely leave out, if we are to gather together in a firm brotherhood in a Church reunited in the name of Jesus Christ?

What do you want to put in? Every one thing which you put in limits that liberty, that liberty of emphasis, that liberty of exploring the riches of God, sometimes taking one part of His treasures and sometimes another, as the needs of the succeeding ages require. What was chosen, by the Holy Spirit's guidance, by the ancient Church was, roughly, these most important, normative things: the self-revelation of God in three Persons and the fact that it came by an historical series of acts. Has history shown that anything would have been gained by including, let us say, the doctrine of the Atonement? Think of the number of interpretations of that doctrine through which the Church has passed! Has history shown that anything would have been gained by including

the doctrine of the inspiration of Holy Scripture? I put it to you, brethren, whether you can show me, whether you can ever give, a satisfactory reason for saying that you want to put in anything or to leave out anything which is expressed in the Nicene Creed, for we are here not to make something new, but to rediscover one old, eternal thing, and that is, that we are not preaching ourselves, but Christ Jesus, the revelation of God.

Professor Taranger: The Lutheran Church and my own Church, the State Church of Norway, recognize the three ecumenical symbols. The Apostolicum is a summary representation of the divine plan of salvation; it agrees with the Bible, but the Bible is more to us than the Apostolicum. The Bible is the source of life and knowledge, indispensable alike for Church and individual. Its truths are absolute, not relative. Relativity is human, not divine. The world, brought to the abyss of despair by relative truth, needs and longs for the absolute, everlasting truth, which all true churches of God, in unity, ought to present to the world.

Dr. Anderson Scott: The discussion has kept to the point. If I were to complain, it would be that it has narrowed itself almost entirely to the question whether, on the one hand, we are prepared, and, on the other, are obligated, to accept the Nicene Creed as the basis of a united Church. As the subject was given to me I understood that we were to consider the possibility, the desirability, of some common statement of Christian belief for the proposed united Church. That point has not been touched upon except by inference on the part of those who have sought to persuade us that the Nicene Creed is not only to be accepted by us, but is to be regarded as the final word on the subject, the final declaration of the interpretation of Christian truth and experience.

Some of us feel that a suggestion like that denies all the wonderful experience and powers of interpretation of experience given to us by God in the last fifteen centuries. Some of us feel inclined to wonder whether it is not, after all, *we* who

believe in the Church, seeing that we are prepared to trust the Church, under the guidance of Christ, of the Holy Spirit, to interpret, reinterpret, if necessary, the progressive discovery of Christian truth and duty. We cannot accept the Bishop of Bombay's declaration that by every addition to the creed our personal liberty is limited.

Reinterpretation seems to me to be a function of the inspired Church. One of the gifts of the Spirit is the discerning of spirits; and we claim for the Church all the functions and the powers that are conferred upon it by the Holy Spirit of Christ. We are prepared to accept the Nicene Creed as the basis of a uniting Church. But we would accept it in the same way as we accept our own confessions. We would acknowledge it as the record at a particular time of that continuous process of reciprocal appreciation of divine truth which has gone on ever since the foundation was laid by Jesus Christ Himself. But we feel that it does need reinterpreting. The Bishop of Bombay tried to show that we are mistaken in speaking of it as Greek in character. But it was written by Greeks, and at the end of a controversy that had gone on for years in the world of Greek thought; and it is Greek in its feeling and Greek in its thought. For example, to practically every modern man and woman who has not had a theological education, "of one substance with the Father" either suggests nothing, or a conception of the Godhead that is at least imperfect. It wants interpreting. I do not want to add to it, I want to keep it where it is, but I do want to claim for the Church of the future, which I believe in from the bottom of my heart and believe in as the soul of Christendom, believe in as the united, welded together Body of Christ, dwelt in and inspired by His Spirit, — I want to claim for that the power and the opportunity of stating what it has learned from Jesus Christ.

The Bishop of Bombay thinks that, if we hold to the Nicene Creed, we shall be in communion with the saints who died in the fourth century. It seems incredible to me that spiritual communion in any way depends upon holding the same intellectual statement of truth. Spiritual communion de-

pend upon fellowship in Jesus Christ. I say with great regret that I think today we have come to the same point at which we arrived, not quite so clearly, yesterday afternoon, that is, to the realization of the fact that there is a real issue between us.

I do not know that any other issue is worth discussing. It has taken different forms and appears under different names in different ages. The form that suggests itself to me today is that given by Auguste Sabatier, in his famous book, *The Religions of Authority and the Religion of the Spirit*. I do not want to say that these are mutually exclusive but I think we do feel this; that there is a section here who lay emphasis upon authority, and another to whom the Spirit and the witness of the Spirit and the work of the Spirit and the fellowship of the Spirit are the predominant things, not that they repudiate the other. This issue I hope our Continuation Committee will work at, and with success.

How is this fundamental distinction to be removed and reconciliation found? I believe from the bottom of my heart that we are all one in Jesus Christ; but it seems to me that somewhere very near that central point, this particular division makes its appearance. How are we to find reconciliation? Only by continuous and combined return to that central fact of our Christian consciousness, our adoring and grateful relation to Jesus Christ. The Bishops seem to think we want intercelebration. We do not want intercelebration, but we do earnestly plead for intercommunion, because we want to meet you there, believing that in the fellowship that is there constituted, and in that alone, we can find the reconciliation.

Resolved that the topic discussed today be referred to the Continuation Committee with instructions to appoint a committee to consider it and prepare it for discussion at the first World Conference.

Adjourned 6.15 P.M.

August 18, 10 a.m.

The Business Committee presented a plan for permanent organization which, after amendment, was adopted as follows:—

That a committee be appointed to be known as the Continuation Committee; that it consist of approximately 40 members chosen by this Conference; that the Business Committee be instructed to present nominations for this Committee, as broadly representative as practicable of the various groups of Communions; that this Committee shall elect its own officers, an executive committee and such subcommittees as it may deem expedient; that it shall have power to fill vacancies, to add to its membership, and to provide or accept a substitute under due limitations in case of the inability of a member to attend a given meeting; that it shall meet at least once a year and oftener if necessary, provided not less than six months' notice shall be given; that it shall be charged with the duty of carrying on the work of preparation for the World Conference or Conferences on Faith and Order, correspondence and coöperation with the Commissions of the various communions, fixing the time and place of a Conference, and performing all such other duties as may be necessary to arrange for the Conference; that it shall call a meeting of representatives of the various Commissions if and when it is requested to do so by a majority of the Commissions, on six months' notice, and that such a meeting, if held, shall have power to resume any or all of the powers now granted to the Committee.

The following resolution was adopted:—

The preliminary World Conference on Faith and Order, assembled in Geneva, representing eighty churches and forty countries, rejoices in the formation of the League of Nations for the prevention of war and the protection of small nationalities. It earnestly desires that those nations which are not yet within the League will soon become or be admitted members of it.

Whilst recognizing the existence of difficulties, the Conference believes that they are not insurmountable, inasmuch as the ideal, for the realization of which the League has been formed, is in accordance with the will of God revealed in Christ.

The Conference urges ministers of all the churches to impress upon their people the duty of promoting in every

way the objects of the League, and of praying that divine wisdom may guide its operations, and that the Holy Spirit may so influence the hearts of rulers and peoples that disputes between the nations may be peaceably settled, and that the time may be hastened when wars shall cease.

The following statement as to finances was presented and accepted:—

The meeting separates, recognizing that difficulties in the way of Christian unity still exist, but convinced that the Holy Spirit will guide us to overcome them, and we go home, each resolved to do all that is in his power to carry the new message of hope to all his friends and neighbors. A Continuation Committee has been appointed, charged with the duty of furthering the movement and of preparing for another and even greater conference.

But to reach the whole world requires money. So far, almost all the expense has been met by the gifts of two generous Americans, father and son. It is not well that a world movement should be supported only by a few individuals, or by one church or by one nation.

The Continuation Committee has been provided with money enough to begin its work. It will remain in session for a few days to plan and start its work. But its plans will be only tentative until it is assured of money enough to carry them out fully. Pamphlets must be printed and letters written in many languages and sent to every quarter of the globe. That means large sums for printing, for postage, for travelling expenses, for translations. It is estimated that \$50,000 or about £14,000 a year will be needed from the start, and that when the time comes for the first session of the World Conference, that sum will need to be multiplied.

The estimates are: Salary of Assistant Secretary and clerks \$6,500, office rent \$800, translations \$1,500, postage \$2,500, office sundries \$500, printing \$10,000, salaries of travelling secretaries and travelling expenses of the Continuation Committee \$28,200: total \$50,000.

We therefore ask for immediate and generous gifts, hoping that every church in every land, however distressed it may be, will wish to have a share in this great undertaking.

Until the election of a Treasurer, of whose name and address notice will be given, money may be sent to Robert H. Gardiner, 174 Water Street, Gardiner, Maine, U.S.A.*

* Mr. George Zabriskie, 49 Wall Street, New York City, U.S.A., has since been elected permanent Treasurer.

Rev. Dr. Armstrong said that the Disciples of Christ in North America would give at once five hundred dollars for the work of the Continuation Committee.

The Business Committee, to which had been referred the suggestions made by the representatives of the Eastern Orthodox Churches, brought in the following report upon relations with those Churches:—

The representatives of the Greek Orthodox Church suggest to the Conference that for the purpose of preparing the way for reunion which is its ultimate aim, the following steps should be considered for immediate action.

The appointment of a central Continuation Committee to represent all such communions as are willing to co-operate, and to be in communication with regional committees. The central Committee should hold regular meetings and make all preparations for any future conferences. It should disseminate information and foster mutual knowledge and sympathy among the churches, possibly through a common magazine such as "The Constructive Quarterly."

It should be an immediate aim of the Committee to secure among the various communions the acceptance of the following principles of action: That while securing full Christian freedom it should be recognized that in order to preserve mutual respect and brotherly relations, there should be no endeavor on the part of any communion to detach from their own fellowship members of another communion.

In connection with this, the representatives of the Orthodox Greek Church wish it to be understood that they circulate the Holy Scriptures to their own members, and welcome their distribution by the Bible Society: but to prevent misunderstanding they desire the Authorities should be approached and asked to coöperate in this.

A second immediate aim should be to secure definite mutual understanding and coöperation between all Christian communions for missions among non-Christian peoples; and, as an illustration, in a case of a mission to Mohammedans the Orthodox Church would be willing to give every help to other Christian communions to do this work when its own resources are not adequate.

In addition to these two principal aims: Special commissions should be created for the study of dogmatic, historical and liturgical questions, and those concerning

ministerial orders and authorities, as affecting the differences between Christian communions, and negotiations should be opened between related communions for closer fellowship as a step towards the goal of complete union.

The Orthodox Churches are willing to join any league of Churches for the purpose of establishing Christian principles and working together against every system which is opposed to those principles: but understands that this matter will not be taken in hand by this Committee.

The Bishop of St. Andrews moved the adoption of the report, saying that, with the unanimous consent of the Business Committee, he desired especially to urge coöperation with the Orthodox Churches in missions among non-Christians. It seems to me a principle of Christian duty and charity that there should be a missionary fellowship; that one great result of the new relation of all the churches to one another, of which this conference is the most remarkable and effective symbol, should be that they endeavor at once to direct themselves toward such a method of propagating their own principles of faith. It does not mean bringing Christians from one body or church to another, but uniting together with all other Christian churches to evangelize the non-Christian world. That is the principle which our Eastern brethren laid down for us as a condition of fellowship which they felt to be of the first importance. I myself feel, and I dare say this feeling is shared by many other members of the Conference -- that it is a principle of universal application; but at any rate it seems to me that the beginnings of all our movements towards union must be a sort of fellowship which enables us to work side by side for the conversion of the non-Christian world.

But there are practical difficulties about it, in regard to the work that has been begun, in regard to the education of our own people to this new point of view; and it is because of those practical difficulties that the Business Committee felt that it was not right to ask the Conference to do more than generally approve the principle, and then to leave the newly appointed Continuation Committee to communicate with the various churches, and only after such communication take

any action at all. It was felt first of all that those of us who are here could not commit our own Churches in a matter of this sort. It was felt that the Continuation Committee had no right to act until it had gradually got behind it the true conviction and feeling of the churches connected together in this Conference; and I think, therefore, that it is perfectly well safeguarded, especially as before the statement there is the sentence, "while securing full Christian freedom." It has been the intention of those who have framed this to recognize the difficulties of our existing position, and to meet them as far as possible.

Dr. Ramsay seconded the motion. We all recognize that the presence of the representatives of the Greek Orthodox Church has lent a special distinction to this gathering, and that the Church has sent men of acknowledged eminence and influence, and their presence here is of profound significance for the future. We all recognize how great and good a thing it is that we should seek full coöperation together in the great and pressing task of evangelizing the non-Christian world; and we all recognize how good and meet it is that we should seek to cultivate a fuller knowledge of our separate communions, and thus, we hope, bring ourselves nearer together. The only matter which, I think, calls for special remark is that paragraph which the Bishop of St. Andrews has specially emphasized. It asks that in all the various commissions throughout the world which this great movement has called into being, we should give our thought to the principle of the relation that one communion bears towards another, in the way of avoiding any conscious endeavour to detach members from one communion to another. Now, we who have taken part in this movement have manifestly entered into fresh and more intimate relations one with another; and that new brotherhood carries with it the obligation of mutual regard and Christian charity one towards the other; and I am quite sure that we shall all be most eager, God's Spirit helping us, to fulfil that obligation. I can understand the jealousy or concern of some lest there should be any repression of the

work of some struggling communities throughout the varied lands. But the one thing which I am sure we have to set ourselves to do, if we are to prepare effectively for the great Conference to which we are looking forward, is to cultivate amongst us all a deeper spirit of fellowship. It is only as we seek to preserve perfect charity the one to the other, as we seek to recognize each other as brethren in Christ, our common Lord, that there is any hope at all that this movement will go forward to any great consummation; and the application of this principle, however difficult it may be and however much it must be safeguarded, is, I am sure, a subject to which we ought all to direct our minds. The Committee's proposal is simply this, and I cannot imagine that general approval will be withheld in any Christian land, for it would be a sin against the brotherhood did we set ourselves to cultivate any kind of propaganda one against the other — let us remember that all that the proposal asks is that through the Continuation Committee this matter should be sent round to all the commissions, so that the mind of all the communions here represented should be elicited towards all these proposals; and I am not unhopeful that through the initiative of the Greek Orthodox Church great good may come through the sweetening and crystalizing of our relations one towards another. I most heartily second the proposal.

Adjourned 6.30 P.M.

August 19, 11 a.m.

Many of the members attended the Divine Service at the Russian Church at 9 A.M.

The sermon was preached by Germanos, Metropolitan of Seleukia, who spoke of his pleasure in seeing so many of the members of the World Conference meeting at the service. They were invited not only to give them an idea of the simplicity and splendor of the ancient Liturgy as it was in the time of Chrysostom and Basil, but also that we might all unite in the daily prayer of the Orthodox Church for peace throughout the world and the reunion of all Christians.

Does not this unity, which will restore the ancient glory of the Church, bear some analogy to the glory manifested by our Lord in His Transfiguration of which we have just read in the Gospel of the day?

To prepare His disciples for the trial their faith would undergo, our Lord foretold His sacrifice. The disciples thought His death would not only interrupt the good influence He was exerting, but would frustrate their hopes of the future glory and greatness of His people, and the impetuous Peter sought to dissuade Him.

But our Lord reproved him for minding not heavenly but earthly things, and then, to give him an idea of the glory and real greatness which comes from glad sacrifice for others, took him and James and John to the mountain top of the Transfiguration.

And as we look at the division of the one Body and the strife among brothers who ought to be one in Christian love, do we not doubt the reality of Christ's work upon earth? But the promptness with which we have accepted the inspired invitation to this conference is a proof that we believe that the spirit of Christ abides and works in us. Our daily gathering in common prayer to God the Father and His only begotten Son and to the Holy Ghost echoes in all our hearts the joyful message of a happier future.

He then closed with the following prayer:

Our Lord Jesus Christ, Thou Who hast sent Thy Holy Ghost on Thy Disciples and Apostles, hear us praying. Through Thy Goodness, give us Thy Light, clean our minds and hearts from every evil and bad wish. Guide the thoughts and activities of all here assembled to the fulfillment of Thy Holy Will so that, confessing one faith, we may praise Thy Holy Name together with Thy Eternal Father and the Holy Ghost for ever and ever. *Amen.*

Discussion being resumed on the report as to relations with the Eastern Orthodox Churches, **Professor Kay** supported the proposals, speaking of the kindness and help he had received, when a missionary in Constantinople, especially

from the Patriarch Joachim III, and of what he had learned of the nature and efficacy of the Christian faith not only from the eminent prelates of the Greek Church, but from the humblest individuals. I think this document which has been put before us by the Orthodox Churches merits not only our attention but our reverent, serious consideration. It is very important to find that the Mother of all Churches has been able to tell us what things are possible and what things in the meantime are not possible, and the best way of reaching those which can be accomplished. It is a very modest request they make, and I am sure that if any one has had the experience of living side by side with them for some time or feeling the adoration which breathes through their services, he would have no hesitation in accepting heartily all that they ask.

The following vote was passed:

This Conference gives general approval to the principles embodied in the report upon relations with the Orthodox Eastern Church, and remits them to the Continuation Committee to communicate with the various Commissions represented in the Conference, with a view to preparing the way for fuller consideration by the World Conference.

Bishop Abel Abrahamian desired that the fact be recorded that the Armenian Church wished to associate itself with this resolution.

The following resolutions were adopted by unanimous vote:—

(Offered by Rev. J. E. Roberts, D.D.)

The members of the preliminary World Conference on Faith and Order desire to express their deep gratitude to the American Episcopal Church for their faithful and fruitful efforts to bring about such a gathering, and also for those generous gifts of members of that Church which have made possible this world-wide effort towards the unity of the Church.

(Offered by Rt. Rev. James Cooper, D.D.)

That a cordial vote of thanks be accorded by the Conference to the Right Rev. Bishop Brent for his conduct in

the chair, and for the fairness, wisdom and skill with which he has guided our discussions.

Votes of thanks were passed to Dr. A. Velleman, the official interpreter, and to Mr. G. Evans Hubbard, his assistant, to the Consistory of the National Protestant Church of Geneva for the beautiful organ recital and gracious reception tendered to the Conference the previous evening, to the Geneva newspapers, to the reporters of English, American and other papers, to the Eastern Orthodox Church for the opportunity afforded of participating in its solemn worship, to Professor E. Penard, who had kindly acted as a Bureau of Information, to M. Nacht, Concierge of the Athénée, and his wife, and for the generous entertainment offered to the Conference.

In accordance with the plan for permanent organization adopted August 18, the following Continuation Committee was elected:—

EX OFFICIIS

Rt. Rev. CHARLES H. BRENT, D.D., Bishop of Western New York, Chairman

GEORGE ZABRISKIE, D.C.L., 49 Wall Street, New York City, Treasurer

ROBERT H. GARDINER, 174 Water Street, Gardiner, Maine, U.S.A., Secretary

MEMBERS AT LARGE

Dr. S. K. DATTA, India (Presbyterian)

Rev. J. K. OCHIAI, Japan (Anglican)

ANGLICAN

THE BISHOP OF BOMBAY, India

THE BISHOP OF WILLOCHRA, Australia

THE BISHOP OF WINCHESTER, England

Rev. WILLIAM T. MANNING, D.D., New York City

Rev. W. E. S. HOLLAND, India

ARMENIAN

Archbishop ELISE DOURIAN, Constantinople
Bishop ABEL ABRAHAMIAN, London

BAPTIST

Rev. W. C. P. RHOADES, D.D., New York City
Rev. J. E. ROBERTS, M.A., D.D., England
Rev. Dr. RUTH, AUSTRALIA
Rev. J. H. SHAKESPEARE, M.A., D.D., London
Rev. CORNELIUS WOELFKIN, D.D., New York City

CONGREGATIONAL

Rev. NEHEMIAH BOYNTON, D.D., U.S.A.
Rev. Dr. CHANG PO LING, China
Rev. A. E. GARVIE, D.D., England
Rev. Principal W. B. SELBIE, M.A., D.D., England

CZECH BRETHREN EVANGELICAL CHURCH

Prof. Dr. FRANCIS ZILKA, Prague

DISCIPLES

Rev. PETER AINSLIE, D.D., U.S.A.

EASTERN ORTHODOX

THE METROPOLITAN OF SELEUKIA, Constantinople
THE METROPOLITAN OF ODESSA, Russia
THE BISHOP OF TIMOK, Serbia
THE ARCHIMANDRITE STÉPHANE GHEORGHIEFF, Bulgaria
Professor ALIVISATOS, Greece
Professor SOKOLOF, Russia
Prof. Dr. DRAGOMIR DÉMÉTRESCU, Roumania

SOCIETY OF FRIENDS

Prof. RUFUS M. JONES, U.S.A., or in his absence,
Miss LUCY GARDNER, England

GERMAN EVANGELICAL

Pastor FRIEDRICH SIEGMUND-SCHULTZE, D. theol., Germany

Pastor AUGUST WILHELM SCHREIBER, D. theol., Germany

LUTHERAN

Archbishop NATHAN SÖDERBLOM, Sweden

Bishop HARALD OSTENFELD, Denmark

Bishop J. TANDBERG, Norway, or in his absence,

Pastor NIELS B. THVEDT, M.A., B.D., Norway

Bishop ALEXANDER RAFFAY, Hungary

Rev. Dr. MOREHEAD, U.S.A.

Prof. Dr. IHMELS, Germany

METHODIST

Bishop JOHN CANNON, U.S.A.

Bishop FRANCIS J. McCONNELL, U.S.A.

Rev. GEORGE HALL, Australia

Rev. HENRY M. HUGHES, D.D., B.A., London

Rev. JOHN G. TASKER, D.D., England

OLD CATHOLIC

Bishop Dr. EDUARD HERZOG, Switzerland

PRESBYTERIAN AND REFORMED

Rev. ARTHUR J. BROWN, D.D., LL.D., New York City

Rev. SAMUEL CHESTER, D.D., U.S.A.

Prof. Dr. ALEXIUS DE BOËR, Hungary

D. AUGUST LANG, D. theol., Germany

Rev. Principal ALEXANDER MARTIN, D.D., Scotland

Rev. J. A. McClymont, C.B.E., V.D., D.D., Scotland

Bishop Herzog, in an extraordinarily graceful speech, on behalf of the Conference, presented to the General Secretary, Robert H. Gardiner, and to the Assistant to the Secretary, Ralph W. Brown, souvenirs of Geneva in token of the gratitude and affection of the Conference, which each tried to acknowledge.

Bishop Brent: Nothing further remains for me to do but to announce that the preliminary World Conference is a fact and a reality, a hope and a vision. We have come to a happy conclusion of our undertaking, but just what the bearing of our deliberations and our conclusions will be on the future, none of us can forecast. This, however, we do know — that no unselfish undertaking, no undertaking to put ourselves by the side of God in order that we may help Him as co-workers to carry out His eternal purpose, can possibly fail. We have met as brothers, and as we separate, it is with an increased sense of nearness to and responsibility for one another. Eighty churches and forty nations are represented here, and we have given ourselves to the central matter of life. Though we have unveiled differences, we have also discovered unities, and the East and the West have touched one another in a way quite foreign to the experience of most of us. I myself still feel under the spell of that mystic worship this morning which is fresh in all of our minds. It seems as though somehow I had been very near the Apocalypse, that the spirit of St. John the Divine was with us this morning, and we of the West need it. The East has something to give us of reverence and worship, and a vision of the mystery of God such as will deepen and enlarge our lives as nothing else can; and I may add also that the East needs something that only the West can give it, something that the West is determined to give it in the spirit of brotherhood and of friendship which have characterized the attitude of the representatives of the Orthodox Churches who have been here represented.

We have faced our differences and our difficulties squarely, I think. I have not detected a note of insincerity or of unreality throughout this whole Conference; and it is only the differences and difficulties that are squarely faced that are in a fair way to being settled. It is the difficulties that lie buried underneath prejudices and misunderstanding and ignorance which are the great dangers to human life and to the Church. We need to bring them out into the open, and, dominated by the Spirit of God, to deal with them. In so dealing with them we know that we shall overcome the difficulties and dissipate

the misunderstandings. As we go each one to his own home and to his own duty, we go with an added sense of responsibility, and, I trust, inspiration. None of us dares go away as a critic unless he has something better to propose than that which has been presented by those who have been together facing this tangled question. It is not that one deprecates criticism, provided that criticism has placed by its side constructive propositions. We are a group of constructors, and not of destroyers.

There are just two or three things that I want to suggest with brevity. Most of us here have a professional relationship to religion — that is to say, we have given ourselves, many of us at any rate, to what is the greatest vocation, the Ministry, and we must act as true leaders. The most important thing, I think, for all of us is to educate the laity in the importance of the matters that we are discussing. It was only this morning that I received a letter that emphasizes the necessity of this duty. May we not also endeavor as individual groups to formulate definite proposals of unity in relation perhaps to other homogeneous groups as well as in relation to the larger hope? There ought to be, and will be, a variety of proposals and counter-proposals looking toward unity. But it is chiefly in prayer and in conforming our lives to the pattern given us by God in Jesus Christ that we are going to do our greatest work. I cannot but feel that the major difficulties in the way of union are moral rather than theological.

We have special subjects to think and to pray over — the Church and what it is; its grandeur, its breadth, its height, and the meaning of the unity for which we are striving; the Bible, what it has been, what it is, and what it is to be, for the world; our faith in its living substance and in its formal expression. We must pray as well as think over these things.

It is a thought touched with sadness, and yet for Christians not wholly sad, that some of us are never again in this life going to look into one another's faces. Some of us are old, some of us are perhaps expecting a sudden call to another world by reason of physical infirmity and disease. Some of

us will go at a time when all life seems fair and hopeful. Cords will be quickly and unexpectedly snapped in our earthly fellowship. But I believe that there has been established a sense of brotherhood in this gathering which is a veritable realization of the communion or fellowship of the saints. Whether or not we meet again here, fellowship in Christ only begins on earth. It does not end there, and the future holds in store for us that great reunion when there will be no such problems as we have to face today. For God will be all in all, and we will find in ourselves the realization of His eternal purpose.

After the benediction by Bishop Herzog, the meeting adjourned *sine die*.

ROBERT H. GARDINER

Secretary

CONTINUATION COMMITTEE

August 19, 1920

The Committee met at the Hôtel de la Métropole, Geneva. Bishop Brent opened the meeting with prayer and was elected Chairman, and Robert H. Gardiner, Secretary.

Bishop Gore and the Bishop of Saskatchewan were asked to act as substitutes for the Bishop of Winchester and Dr. Manning, and Miss Lucy Gardner for Professor Jones.

Mr. Gardiner was elected Treasurer *pro tem.*, and Mr. George Zabriskie was elected a member of the Committee and permanent Treasurer.

Rev. T. Albert Moore, D.D., or in case of his inability to serve, Rev. S. D. Chown, D.D., both of the Methodist Church of Canada, were elected members of the Committee.

Voted, that there shall be a Business Committee of eight members, plus the Chairman, Treasurer and Secretary,

members ex officiis. Following is the Business Committee as constituted:—

Bishop Brent	Dr. Moore or Dr. Chown
Mr. Zabriskie	Dr. Morehead
Mr. Gardiner	The Metropolitan of Seleukia
Rev. Peter Ainslie, D.D.	or his substitute
Bishop McConnell	Dr. Woelfkin or Dr. Rhoades
Rev. Nehemiah Boynton, D.D.	

Voted that there shall be a Subjects Committee of five members, to be named from the Continuation Committee, with power to add to its numbers, provided that the number so added be never in excess of the number of its members who are also members of the Continuation Committee.

Voted to ask the various commissions to send to the Secretary lists of not more than three persons whom they would consider suitable to fill vacancies in the Continuation Committee, it being understood that the lists submitted may be changed from time to time.

Voted that the Business Committee be authorized to issue such further invitations as it sees fit to communions coming within the scope of the Conference.

The following were appointed as the Subjects Committee:

The Bishop of Bombay, Convener
Dr. Lang, Halle
Prof. Dr. Ihmels, Leipsig
Professor Alivisatos, Athens
Principal Martin, Edinburgh
Dr. Selbie, Oxford

The following additional names were submitted as suitable for the Subjects Committee to consider as additional members, it being understood that the Committee was in no way restricted in its choice to this list:—

Will Spens, Esq.
Rev. Milner White, King's College, Cambridge
Dr. H. B. Workman, Westminster Training College
Professor Gregorios Papamichael, Athens
Professor Patterson, University of Edinburgh
The Bishop of Zicha, Serbia, Nicolai Velimirovitch

August 20, 10 a.m.

Professor Dr. Dragomir Démétrescu and Professor Dr. Radulescu, delegates from the Church of Roumania, arrived and were made welcome. It was voted that the former be added to the Continuation Committee.

The Bishop of Bombay, for the committee to draw up a plan for further procedure, presented a report, and after discussion, the following questions for consideration by way of preparation for the World Conference were ordered sent to all the Commissions and to the entire mailing list:—

FIRST SERIES OF PRELIMINARY LOCAL DISCUSSIONS

QUESTIONS CONCERNING THE FAITH OF THE REUNITED CHURCH

1. What degree of unity in Faith will be necessary in a reunited Church?
2. Is a statement of this one Faith in the form of a Creed necessary or desirable?
3. If so, what Creed should be used? or what other formulary would be desirable?
4. What are the proper uses of a Creed and of a Confession of Faith?

Translations are to be available, showing the distinction in terms employed. With the first series of questions are to be circulated, for purposes of information, the Lambeth Appeal and Proposals, the first and second English *ad interim* Reports, the Episcopal-Congregational Concordat, the final report on the Eastern Orthodox proposals at Geneva and such other proposals for reunion as may seem best.* The formulation and circulation of further questions was remitted to the Subjects Committee with power.

The Archbishop of Volhynia presented a communication in the name of the Russian Church, with regard to Christian

* The publication of this matter has been delayed, but it is in the hands of the printer and will be mailed soon.

reunion. A similar document was filed by Prof. Dr. Dé-métrescu of the Roumanian Church. No action was taken.

The question of a budget was referred to the Business Committee.

Voted to issue an appeal for a special week of prayer for the unity of the Church, ending with Whitsunday in the western calendar.

It was the sense of the meeting that provision should be made for frequent intervals of corporate prayer at the next meeting of the Continuation Committee.

The following was expressed as the sense of the meeting: that the Continuation Committee acts in pursuance of instructions from the preliminary meeting of the World Conference on Faith and Order. Its actions are only preparatory to the World Conference, and do not compromise or bind the World Conference in any way.

Vice-Chairmen of the Continuation Committee were elected as follows:—

Rev. J. E. Roberts, M.A., D.D.

Rev. Arthur J. Brown, D.D., LL.D.

Archbishop Söderblom

Bishop McConnell

The Metropolitan of Seleukia

The question of a suitable non-Anglican African member of the Continuation Committee was referred to the Business Committee.

After prayer and blessing by Bishop Herzog, the Continuation Committee adjourned to meet in August or September 1921, the exact time and the place of meeting to be fixed by the Business Committee after correspondence with members of the Continuation Committee.

ROBERT H. GARDINER

Secretary

A PILGRIMAGE TOWARD UNITY

Ten years ago a little group of Christians embraced the purpose, first conceived at an early Eucharist, of joining together in a special pilgrimage towards unity in the broken Church of Jesus Christ. It was not a man-made scheme but a humble endeavor to put ourselves in accord with the mind of our Lord expressed in His prayer *that they all may be one*. From this modest beginning a world-wide movement has grown, so that at the preliminary meeting of the World Conference on Faith and Order which has just closed at Geneva, eighty churches and forty nations were represented. This Conference marks a stage on our journey and also exhibits the spirit of the pilgrims, some of whom, such as the Germans and the Roumanians, came at great cost to themselves.

Our journey is a long one. Christians have taken more than a thousand years to reach the far country of disunion where they now reside. We cannot return home again in a moment. Some of the pilgrims who first caught the vision a decade since had hardly hoped to get as far as they have in so brief a space of time. The temptation is to be content with slow progress, and to rest satisfied with something less than the goal of God's placing — a Church, on earth, among men, visibly and organically one. Partial unities seem more possible and federation has alluring features, but they fall far short of home. Then, too, impossibilities, according to God's design, are the only aim high enough for human capacity. We have allowed ourselves to take for granted the necessity of Christian disunion, blind to the fact that oneness is the first, not the last, requirement for God's firm foothold among men. The tinkling ambitions of separation are shocking in the face of a shattered, bewildered world that is looking for leadership and finding none. The performance of the churches, first and last, individually and

collectively, is pitiful measured by their high sounding professions and claims. The failure of Christianity — and it has failed — is the inevitable failure of a Kingdom divided against itself. It will go on failing until it manifests unity and all the privileges and wealth which each enjoys separately are placed at the disposal of all.

The pilgrims do not maintain that theirs is the only method of travel, by the way of Conference on Faith and Order, but they do contend that theirs is the only goal and that the spirit for which conference stands is the only spirit for a pilgrim towards unity — the filial spirit which embraces God's purpose as its own and the fraternal spirit which claims each Christian as a brother beloved. Through a long stretch of time controversy has burned with fierce flame in the churches, great and small, and has blackened and scorched many a fair subject. It is not extinguished yet. The spirit of controversy rejoices in dialectic victory — what a hollow triumph it is! — and gloats over a defeated foe. The spirit of conference is the slave of the Truth and weeps because gulfs remain unbridged and good men are alienated from one another. Controversy loves war and conference loves peace. Controversy has great respect for its own convictions and little for those of others. Conference applies the Golden Rule to the separated and demands mutual respect for each other's convictions.

For a week the pilgrims were in conference in Geneva. Differences of thought were sketched in clear outline nor did any immediate reconciliation appear on the horizon, but never was there a word of harshness or self-will. The common conviction at the center of being, was that difficulties boldly exposed and openly met, were the only difficulties in a fair way to settlement. What appear as contradictions have, as the secret of their strength, riches of being which, when at length put into harmonious relation to the whole of God's scheme, will be revealed as supplementary elements necessary to perfection. The study of the Church as it exists in the mind of God, of what we mean by unity, of the sources of the Church's inspiration, of the best expression in language of

a living faith, occupied the prayers and thoughts of the pilgrims during the Conference, and for a long time to come will continue to occupy them. Faith first and then Order. The inner principle of life, the ideal, and then the mode of propagating and protecting by organic self-government of what is within.

The competition of churches received a body blow from the united action of the pilgrims. It is a sin against love to endeavor to detach a Christian from his own church in order to aid another church to increase its roll. Sheep-stealing in the cattle world is held to be a crime. How then ought it to be viewed by the under-shepherds of the Good Shepherd? That is a question which the pilgrims ask of all the churches. It is not as though the whole world were evangelized or there were any dearth of opportunity anywhere. The number of unconverted and untouched in almost any given community form the majority of that community. A combined effort in the direction of those who know not Christ is our elementary duty.

The Spirit of God was the strength of the pilgrims. He made us one in our fellowship. The Conference was a living body. Life touched life, nation touched nation, the spirit of the East held communion with the spirit of the West as perhaps never before. By invitation on the last day of the Conference we gathered together — it was the Feast of the Transfiguration in the Eastern calendar — in the Russian Orthodox Church in Geneva for the solemn worship of the Divine Liturgy. Anglican, Baptist, Old Catholic, Presbyterian, Wesleyan, Lutheran, Quaker were all there, and all there to worship. The Metropolitan of Seleukia in a spiritual address spoke to the pilgrims of his own joy in the vision of unity, and told how, out of the transfigured troubles and pains of the present, would rise the glory of the future. We of the West need the fragrant, graceful worship of the East. The beauty of God filled His temple. We felt that we had been drawn within the pearly gates of the Apocalypse, and we came away, with *pain bénit* and grapes in our hands, and sweetness in our souls, under the spell of the mystic East. It was

fitting that we should forthwith consider certain proposals of the Orthodox Churches, sane and strong, touching on co-operation and fellowship. A few minutes later and the Conference became a fact of history, a hope and a vision.

The pilgrims go home with added inspiration, conviction and responsibility. No one departed unmoved. What another decade will bring forth in this movement who can say? But it is in the hands of God from Whom it came and to Whom it belongs. It is ours only so far as we recognize it to be His. Directly and indirectly it has already reached far. Its possibilities are measured only by our willingness to explore them. They will be realized fully if we pilgrims continue to aim to do our little share as God, Whose co-workers we are, does His great share. Some day there will be one flock under one Shepherd. We pilgrims register our active belief in this fact and purpose to pursue our journey until we reach the Heaven where we would be.

C. H. BRENT

*Chairman of the preliminary meeting of
the World Conference on Faith and Order*

GENEVA, SWITZERLAND

August 21, 1920

The following pamphlets issued by the Commission of the American Episcopal Church are available for distribution and may be had without charge from the Secretary, Robert H. Gardiner, 174 Water Street, Gardiner, Maine, U.S.A.

1. Report and Resolution of the Protestant Episcopal Church suggesting the Conference, and Report and Resolutions of the National Council of the Congregational Churches of the United States looking to Reunion with the Protestant Episcopal Church.
2. Report and Resolution of the Protestant Episcopal Church suggesting the Conference.
3. Report of April 20, 1911, of the Committee on Plan and Scope of the Commission of the Protestant Episcopal Church.
12. The World Conference and the Problem of Unity. By the Rev. Francis J. Hall, D.D.
13. Letter to the Council of the Old Catholic Churches in Europe.
14. An Official Statement by the Commission of the Protestant Episcopal Church.
15. Prayer and Unity.
16. Questions of Faith and Order for Consideration by the Proposed Conference. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.
17. A Bibliography of Topics related to Church Unity. By the Rev. F. J. Hall, D.D.
18. Unity or Union: Which? By the Rt. Rev. P. M. Rhineland, D.D., Bishop of Pennsylvania.
19. The Conference Spirit.
20. The Manifestation of Unity. By the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.
21. List of Commissions appointed.

23. Report to the General Convention of 1913 of the Protestant Episcopal Church by the Commission appointed by that Church.
24. A First Preliminary Conference.
25. Report of the Committee on Church Unity of the National Council of Congregational Churches, 1913.
26. A World Movement for Christian Unity. By the Rev. Lefferd M. A. Haughwout.
27. Second Meeting of the Advisory Committee. Report of the Second Deputation to Great Britain. The Call for a Truce of God.
28. The Object and Method of Conference.
29. A Manual of Prayer for Unity. Single copies free, more, five cents each.
30. North American Preparatory Conference, Garden City, Long Island, New York, U.S.A., January 4-6, 1916. Report of Progress, by the Secretary. Opening Address by the Rt. Rev. C. F. Anderson, D.D.
31. Report of the Joint Commission on the World Conference to the General Convention of the Protestant Episcopal Church, 1916.
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Une Nouvelle Tentative pour préparer la Réunion des Églises, 1920.

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Νέα Ἀπόπειρα πρὸς προπαρασκευὴν τῆς ἐνώσεως τῆς Ἐκκλησίας τοῦ Χριστοῦ, 1920.

No. 2 has been translated and reprinted in French in *Une Nouvelle Tentative*, in German in *Ein Neuer Versuch* and in Greek in *Νέα Ἀπόπειρα*, also separately in Latin, Italian, Russian, Swedish, Dutch and Spanish.

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